

April 26, 1959

THE CHRISTIAN EVANGELIST

FRONT RANK

INTERNATIONAL WEEKLY OF THE CHRISTIAN CHURCHES (DISCIPLES OF CHRIST)



Made in the Image of God

by Beulah Thomas

St. Louis, Mo.

A Faith to Live by

"... seeing that you have put off the old nature with its practices and have put on the new nature, which is being renewed in knowledge after the image of its creator."—COLOSSIANS 3:9b, 10.

ONE wondrous way in which man is created in the image of his Creator is the power to rule his own mind. This marvelous part of him is servant to his guiding force, his will. He has great creative ability.

He can concentrate his whole mind energy upon what he is doing, or he can allow himself to "day dream" and thus partially concentrate upon his task.

He can keep calm by quiet, consistent thinking, or he can let his mind become fogged and confused over mounting annoyances and perplexities until he becomes so ruffled he has a case of bad nerves on his hands.

A waiting patient overheard a bit of conversation between another patient and the doctor one day. The woman said she was "very nervous." The doctor very wisely replied, "You have to run your own machinery."

How true! But what a blessing that the human machinery does not have to be run entirely by human effort! God is there to give his loving aid in the working of the heaven-born machinery. Any "nervous" person through prayer can be assured of this divine supervision.

Each moment is God's sacred time. One can bring into a precious moment a healthy check which commands the mind to start a new worthy thought to replace a wrong one.

It is instructive to note that the word "self-control" is used in the Revised Standard Version of the Bible instead of the term "a sound mind" as in the King James Version in 2 Timothy 1:7, "For God did not give us a spirit of timidity but a spirit of power and love and self-control."

Christian self-control means looking to our Maker every moment of the way with our thoughts lifted to the right spiritual plane of courage for doing the best thing to meet the situation at hand; having concerned Christian love for every individual we meet; holding calm patience in the face of much perplexity; always counting ourselves as workmen for God's cause in laying hold upon the "anchor of the soul." (Hebrews 6:19.)

To balance the moments of keen exertion of body and mind, there must be moments when we bring our thinking to a halt. During these restful pauses we can allow ourselves to breathe into our souls a resurgence of God's grace and renewed power.

Thus with the proper attunement of energy and peaceful rest, nerves will be strong and our lives serene. Then Christ's yoke will be easy and His burden light for our earthly living and preparation for immortality.

THE CHRISTIAN FRONT RANK

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COVER Photo by F. D. Silkey

Published Weekly by the Christian Board of Publication

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Member, Associated Church Press. Subscriber, Religious News Service, Ecumenical Press Service.

SUBSCRIPTION RATES: Yearly, \$4.00; two years, \$7.00; three years, \$10.00; ministers, \$3.50 yearly; gift subscriptions, \$3.50 yearly; The Club Plan, five or more subscriptions, \$3.00; bundles of five or more delivered to churches weekly, 75¢ per quarterly subscription. Post-American postage charge, \$1.15 extra; foreign, \$1.50 extra. Single copy, 15¢. Circulation address: The Christian Evangelist-Front Rank, Circulation Department, Beaumont and Pine, Box 179, St. Louis 66, Missouri.

Printed in the U.S.A. Second Class postage paid in St. Louis, Missouri.

All Biblical quotations, unless otherwise indicated, are from the Revised Standard Version, copyrighted by the Division of Christian Education of the National Council of Churches of Christ in the U.S.A.

The Christian Evangelist-Front Rank editorial office:
Beaumont and Pine Boulevard, Box 179, St. Louis 66, Missouri

American Impressions

British Fraternal Delegate Reports on Visit to U.S.

by John Short

BRITISH fraternal delegates to the International Convention are very privileged people. They not only represent their own churches but are also welcomed into the inner life of the Canadian and American churches, and given an insight into their multitudinous work.

Both in our travels and at the International Convention, my wife and I received the warmest of welcomes.

There are many differences between American and British ways in church life, most of them superficial differences because they are the results of a different standard of living, climate, education and environment. But what impressed us most was the basic unity of our American brethren with ourselves.

This is the result of not only our common belief in the great truths of the Christian Faith, but also of the traditional Disciple method of studying the New Testament which we share and our emphasis on fellowship within the church. The fundamental plan of the morning service too, with Communion as central each Sunday, with elders taking part in the service, and the whole

church worshipping as a family, seemed to us very similar, though on a different scale from that at home.

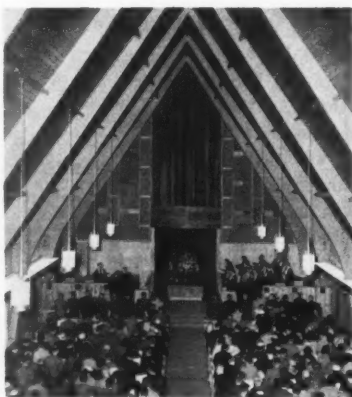
One big difference between conditions in America and in Britain does stand out: *that is the extent of churchgoing to all churches and the adult attendance at Sunday church school.* To see churches filled at the

Communion services at 9 and again at 11, with Sunday school between, was a gladdening sight to British eyes.

In Denver and Hutchinson, and Washington, we attended adult classes at Sunday school. In Denver it was a young married couples' class, which had been so long in being that some of the young-married couples were now grandparents, and in Washington, a "Crusaders' Class" of young business women who have been meeting regularly at least as long.

These adult classes are friendly, informal and enthusiastic and in them much basic Christian teaching is given and discussed, as well as consideration and practical attention given to problems and responsibilities. In churches with large memberships, these classes seem often to provide a focal point for church life and friendships.

Weekly prayer meetings are little known at home nowadays, but we attended two midweek devotional meetings. At Dallas, E. C. Rowand conducted a prayer service when the subject concerned was the Christian Women's Fellowship and the interna-



—First Church, Mansfield, Ohio

Fraternal Delegate John Short asserts that the outstanding difference between churches in America and Britain is the fact of large attendance at worship in American churches, linked with wider attendance in Sunday church school classes by adults.

tional, national and local leaders were remembered by name in prayer.

In New York, Dr. Hampton Adams gave a very fine devotional address, the last of a series of meditations on the Lord's Prayer. At both services, we knew in a more penetrating way that we are members of one church and of one world, and at both we felt that we had been at the center of the church's life.

In America, it is at a Communion service that new members make their confession of faith, or are welcomed from other churches, but they are also welcomed afterwards at an informal



—Drake University Photo

"The American education system differs considerably from ours, in that after leaving high school a large proportion of youth attend state colleges or colleges under church auspices and then continue at seminary for vocational work in the ministry or at a graduate school for work in other fields."—John Short.

social gathering. We were present on such occasions at Denver and in New York.

Sponsors introduce the new members, giving brief biographical details of their home town, of their present work, of their family, and how they came to know the church. The new members can reply if they wish.

As fraternal delegates, we also saw some of the work carried out by the National Benevolent Asso-

ciation, in orphanages and old folks' homes. We realized again the great amount of Christian social work which our American brethren, as a well-organized community, carry on successfully.

Missions Building, Indianapolis, is the home of most of the central organizations of the Disciples' work. The work of the United Christian Missionary Society is breathtaking in its scope and size. Missions work overseas, evangelistic work at home, Christian education in all its aspects, women's work, men's work, chaplaincy, stewardship, social welfare and social questions, are all dealt with.

All churches benefit immeasurably from the leadership given by the men and women of outstanding ability and wholehearted devotion and consecration who lead the work there for the Society and other agencies. Some of those such as Dale Fiers, Spencer Austin, George Earle Owen, George Oliver Taylor, Jessie Trout, and Margaret Lawrence are well known to British people.

The publishing work of the churches is handled by The Christian Board of Publication at St. Louis. The Board publishes *The Christian Evangelist-Front Rank* as well as Christian literature of all kinds, especially in the field of Christian education.

Recently they have ventured further into book publishing and are extending their valuable work in the field of Christian unity, Disciples history, and contributions to Christian thought. In addition, from the profits as a successful business organization, the Board makes massive contributions to the work of the brotherhood.

The American educational system differs considerably from ours, in that after leaving high school a large proportion of youth attend state colleges or colleges under church auspices and then continue at a seminary



—Missions Building, Indianapolis

John Short; referring to the missions and Christian education outreach of Christian Churches in America through the United Christian Missionary Society and other agencies: "The work is breathtaking in its scope and size."

for vocational work in the ministry, or at a graduate school for work in other fields.

We saw work in Northwest Christian College and Bethany College, and had the privilege of meeting the staffs and addressing students at Brite College at Texas Christian University and at the Christian Theological Seminary, Indianapolis, Ind.

Many of the difficulties which affect all churches in Britain, such as poor church attendance, and consequent meager financial support, do not affect churches in America to anything like the same extent. Nonetheless, the problems which ministers and churches have to face are difficult. The much higher standard of living and the much greater amount of "free cash" available (after the basic necessities of life, and also things which would be accounted luxuries in other lands have been deducted) is greater than we realized. There are in America, in addition to most of the problems here, certain difficulties and temptations not so commonly met at home.

At the seminaries we felt that these problems were understood

(Continued on page 26.)

Editorials

Perilous Prayer

IT ISN'T safe anywhere. There is no escape from life. Even in the quiet of one's secret closet, the stimulus of prayer may be so invigorating that one may wish to be done forever with the workaday world. And that, my friend, is sin.

Once a very hard-working Roman Catholic priest told us that the cloistered monks were the hardest workers of all. "They do the praying," he said, "while the rest of us do the physical work." These two classes of servants may understand one another well enough to divide their Christian duties in such a fashion.

For us, there is great danger in such a division of labor. May we quote from a very good statement on the subject by Dr. Daniel E. Taylor in *Contact*, a Methodist journal.

"Some who pray assert that, for them, that takes care of the matter. Let others work at it who will; have they not done the chief thing of all? . . . No matter how sincerely this policy is held; it is fatal both ways. It leaves action to the prayerless, unhallowed activity! Meanwhile, it makes hypocrites of saints, leaving their importunations without supporting effort."

The discussion is particularly timely because Rep. Harold Collier (R.-Ill.) has proposed a national "Prayer for Peace" day. It is certainly fitting that the whole people, as a nation, pray for peace. As Dr. Taylor puts it, in the article mentioned above, "Prayer as our strongest response and adjustment to God's will is a prerequisite to all Christian action."

This is a time for prayer. It is not a time to pray simply to be ready to accept God's action in the world. To sit idly by, self-hypnotized in the conclusion that at least "we are ready if Christ comes," is to fall victim to the greatest peril of prayer.

Is prayer that brings no active response from the one who prays, really prayer at all? Perhaps prayer, like faith, without works is dead. And if it is dead, is it anything?

Prayer can be frustrating. One may feel sure that he understands the will of God for troubled times. But he doesn't know where to take hold. He doesn't even know if his effort amounts to anything. So, he works out an answer. "They" make all the

decisions. Who are the "they" and where is their office? Who knows?

It would be fatal to stop praying, fatal for both the body and the soul. There is no ban on guided prayer, or on action as a result of prayer. The feeling of God's presence is pleasant. The joy in living so that at least one is a tool in the hand of God is the fruit of true prayer.

The Turning Point

SOMETHING new is happening in our country. Thousands of mental patients are being discharged from our hospitals. There has been no massive breakthrough yet, but the population of the mental institutions has decreased for three years in succession.

The National Association for Mental Health, which includes over 750 local and state organizations, is calling attention to the successes and the needs of the program dedicated to a total fight against mental illness, during this week.

So far, the gains are small. But we have reached a turning point. New drugs and expanded treatment programs are winning the day, but very slowly. With insufficient funds, the staffs are too small. When a hospital physician has 350 patients, we cannot expect fast results.

Care must be extended to patients being discharged from the hospitals. Some, like Jim Piersall of the Cleveland Indians, have "licked mental illness," to use his words. He feels that "hundreds of thousands of other mentally sick people who are not so lucky . . . could make their comeback . . . if their hospitals had more staff and equipment, and if there was more research to find new ways to cure mental illness."

We have come a long way since the days when mental illness was thought to be connected with evil and sin, in some theological sense. Gone is the concept of simply locking up these poor people, to keep them out of trouble.

In our day, hardly a person has escaped the mental tension of a hurried society—a tension that easily pulls one over into the realm of the unreal world. Thus, our sympathies and our support, as practicing Christians, are with the mental health campaign.



—Luoma photo

GOOD FOUNDATIONS

by Mrs. J. Clifford Parrish

Moberly, Missouri

IN OUR Christian Women's Fellowship manual we are told, "There is no audience at a worship service. All who attend are meant to be participants." At the Purdue CWF assembly we were told, "It is better to say three words that are your own than to read three pages of someone else's thoughts."

I would like to share with you some of the thoughts.

This year is a big milestone in our family's lives, as all three of our children are graduating. We are all looking forward to this day with mixed emotions.

Cliff is busy keeping up with the financial end of everything and bursting with pride, which he doesn't want anyone to see.

Patty is happy and excited to be going uptown next year. Molly is just having fun and thinking what she will wear where. And

Chris is very thoughtfully wondering what he should do next and is saddened by the thought of leaving his school friends.

Then there is myself, the mother of this family. I read someplace that a family is like a wheel. The mother is the axle and the other members are the spokes. Believe me, everything is fine as long as the wheel runs smoothly, but sometimes this axle feels as if someone forgot to apply the grease!

God has been very good to our family—better than any of us deserves. He has also been very good to each one of you and your families. Each child that we have is a wonderful gift from Him. These children are great trusts that we have that we can either make or fail to make something wonderful out of for the Kingdom of God.

Looking back over the years, we have many things to be grateful for. When I stop to think about it I shake in my shoes and wonder if we have taught our children enough; if they are spiritually prepared for life. I am grateful for the opportunity we have had working in this church and for the fellowship we have with Christian friends.

But there is one thing I regret very much—one thing I have a great desire to warn parents of very young children about. In our early years of marriage I wasn't too well acquainted with God. I believed in him but was too timid and inexperienced to speak a word for him to anyone, even my own children. I feel that if I had known and taken every opportunity that was presented to teach my little ones

(Continued on page 31.)

A KOREAN GRANDMOTHER,
a refugee in Pusan,
feeds MPF
to her grandson.



MEALS for MILLIONS

by Jean Burden

THE "Bread of Life" can have more than one meaning. The "feeding of the multitude" is sometimes a modern story.

Of vital interest to Christian churches in the United States, and to their missionaries abroad is the work of the Meals for Millions Foundation in Los Angeles, which has been supplying high-protein multi-purpose food (MPF) to hungry people all over

the world for more than 12 years.

Dr. John E. Ross of the Belgian Congo (at home in California for a year's furlough) has known about multi-purpose food for a long time and his appreciation is eloquent: "It has become an essential in our hospital for the care of patients with tuberculosis and for supplement in the treatment of malnutrition asso-

ciated with inadequate protein intake, and for patients who have required controlled diet following surgery. We have also been able to use it for insuring adequate diet for school children in our dormitories and for babies coming to our baby clinic."

As every missionary knows, hunger is still the world's number one problem. Babies in Iran are sometimes given opium to drug their hunger cries. In Hong Kong refugees gobble moldy bread crusts and orange peels.

In India they are often lucky to have a handful of dried peas for dinner. In brief, two-thirds of the world goes to bed hungry every night.

Meals for Millions is an organization that has been *doing something* about this chronic and appalling state of affairs without fanfare, government support or endowments, but with penny power and profound concern. To date more than 54,000,000 "meals" of MPF have been sent to 102 countries, distributed by 186 religious, relief and governmental agencies.

Its slogan of "three cents buys a meal" sounds improbable, until one realizes it is not referring to steak or apple pie. Or even to hamburgers. The "meal" is



PRIME MINISTER NEHRU taste-tests Indian MPF before giving orders for putting the product into production in nine plants in India.



IN HONG KONG

a refugee Chinese lad
feeds MPF
to his brother.

actually something much more palatable to foreign palates: *two ounces of a high-protein, soy-based food fortified with minerals and vitamins*. It looks a little like cornmeal; tastes much better. It is cheap, compact, stable in all climates, and acceptable to people of various religious and dietary customs.

To people whose *monthly* protein intake is sometimes less than our *daily*, MPF is like manna from heaven. It can be eaten alone, cooked or uncooked or combines readily with accustomed foods like Indian uppuma, Navajo Slap-it-again bread, Korean Chi Gai, or Pakistan Keema.

Two ounces is comparable in amount of nutrients (protein, vitamins—except C—and minerals) to those in a quarter pound of beef, a baked potato, a dish of peas and a glass of milk. And such a “meal” costs only three cents, including packaging and overhead, exclusive of freight.

Kenneth Potee, a Disciples of Christ missionary in Jubbulpore, writes from his mission office: “I have divided the shipment between four hospitals and one T. B. sanatorium, all under mission control. I know that they will be informing me that it went like hot cakes before a hungry

threshing crew in Kansas or Nebraska, and that they will be asking where more of the same can be procured . . . thank you and your organization for this generous gift of food. We assure you that it will go into the hungriest of mouths and will be a witness of the goodness of God and his people.”

They are different in Paraguay where Raymond Mills, another Disciples missionary and president of the city-wide leper organization, distributed MPF to his flock.

MPF has proved over the years to be very efficacious in the treatment of leprosy, as testified by many physicians, among them famous Dr. Albert Schweitzer in his jungle hospital in French Equatorial Africa. “It [MPF] is especially good with crocodile soup,” says the good doctor!

Valiant Hope Nichoson of the Jackman Memorial Hospital in Coonoor, South India has her own story: “We have had very little of the multi-purpose food in comparison with the amount that we could use. We have an average of about 30 T. B. patients, men and women, and most of them are so very poor that they need all we can give them in the way of food. Our own

hospital budget is also very limited. Powdered milk and the MPF have literally been lifesavers.”

The letter is typical. “We never get beyond the imperative of the daily mail,” says Florence Rose, executive secretary of the Foundation.

The beginnings were small. Little did Los Angeles restaurateur Clifford E. Clinton know in 1943 when he approached Dr. Henry Borsook, biochemist of the California Institute of Technology with a grant of \$5,000 that they would come up not only with a solution to the wartime meat shortage in Clinton’s cafeterias, but also with the “answer to mass relief feeding,” according to the late Lee Marshall, chairman of the President’s Famine Emergency Relief Committee.

In those days of rationing MPF was national news. Paul de Kruif wrote an article for *Reader’s Digest* and thousands of inquiries poured in. It was plain to Clinton that he had here something much bigger than an extender for meat loaf, or a cheap, health-building meal for the thousands of indigents he fed free or for a nickel in his
(Continued on page 31.)



H. Armstrong Roberts

THE COMPLEXION PLATE

by Paul L. Moore

Pastor, Church of Christ
Sidney, Ohio

THE OTHER night I learned what a "complexion plate" is. A very charming and intelligent school-teacher was relating some of the details of last Sunday's worship, commenting on the humor her pastor had included in his sermon, the quality of the anthem, the crowded sanctuary, and the receiving of the offering.

When she started to speak of the last item she by a slip of the tongue referred to the offering trays as "complexion plates," and broke forth in laughter at the sound of her mistake. We all laughed together.

Her unique statement has an amazing originality which—while sneaking out unintentionally into the channels of communication and causing a roar of laughter—gets at a very real fact in church life: the emotions which enter into our giving.

Is it not true? The offering tray suddenly becomes in one's hands a "complexion plate" mirroring the emotions of the one whose hand places an offering there. Whatever magic is involved results from the effect of thoughts and emotions on body chemistry.

It is not stretching the truth to say that many a person "sweats out" the church services from the moment the offering begins until it ends.

On the other hand, it is also a fact that many others look forward to this part of the worship service with happy anticipation—eager to make their generous gift a part of

themselves put into God's service out of love for the Christ who sacrificed himself upon the cross.

As a teen-ager I recall that a popular song included the words: "The object of my affection can change my complexion from white to rosy-red." This old song has application here. For when a man's possessions become the chief object of his affection momentary contemplation of Christ's crucifixion in contrast to his own giving-intentions may cause him to turn red with spiritual embarrassment! There are many red faces in the House of God—God's "Indian-head" supporters!

One fellow came to worship and sank comfortably into the cushioned pew. Somewhere in the early part of the services he had a generous feeling, and fingered a twenty-dollar bill. Shortly he was touching a ten, then a five, then a one, and when the offering was at last received—his mind having covered all the things his money could buy—he dropped in fifty cents.

The hand that reached toward the offering tray was moist with perspiration, his collar seemed too tight about his neck, his heart beat a bit faster than usual, and his eye sneaked a glance at his neighbor to see if he had been watching—all for the glory of God!?

Some people get over this kind of spiritual embarrassment fast. The first few times they look into the "complexion plate" and see themselves acting miserly they get somewhat flushed. But with practice they get over it. Indeed, the time

arrives when, reaching their hands toward the "complexion plate," they feel they are doing God a great big favor! By some strange quirk of thought they have a facility for retreating from what would be embarrassment into a sanctuary of self-awarded saintliness.

Yet, what ought we to see as the plate comes toward us? And what ought we to do? Each one must answer for himself. However, consider that as the offering plate proceeds from the chancel to our pews we can see with our mind's eye the Master hanging there on the Cross; we can see how much he cared for sinners like us.

Then, as the plate arrives before us, as we look into it, we can see the opportunity we have to make our lives count for Christ through our possessions. And our hands can move with honor and respect to place a sacrificial offering there.

And our complexions! . . . Well, our complexions can be a healthy color. Our countenances can exude the joy we feel for having a Savior who excites in us life-saving and soul-saving loyalty and dedication.

Remembering Christ on the cross ours becomes sacred money, not because of what we do but because of what he did: he gave his whole self that our fractured, splintered lives might be made complete and whole again!

Look into the "complexion plate" next Sunday and observe yourself through the eyes of an awakened conscience; and picture yourself putting your best self into the service of God.



● At Associated Church Press
Annual Meeting in New York

Editors View Tensions, Uphold Freedom

NEW YORK—Religious tensions are normal and healthy concomitant characteristics of a democratic society, but the big problem is managing and negotiating the tensions, a three-man interfaith panel agreed at the annual meeting of The Associated Church Press here.

Discussing "current religious tensions in American life" before editors representing 156 Protestant and Eastern Orthodox periodicals and nearly 15,000,000 subscribers, the participants frankly discussed Protestant-Roman Catholic-Jewish tensions today.

Participants were: John Cogley, columnist for *The Commonwealth*, a Roman Catholic weekly; Arthur Cohen, publisher of *Meridian Books* and a writer on Jewish affairs; and Dr. F. Ernest Johnson, study consultant with the Department of Church and Economic Life of the National Council of Churches.

Mr. Cohen took issue with modern writers and historians who seek to "artificially" link Jewish and Christian faiths. He charged: "One of the great mythologies of our time is the so-called Judeo-Christian tradition."

Said the Jewish publisher: "Our differences are far more profound than what we hold in common." He called for brotherhood based on more than "patronizing condescension toward Jews."

Dr. Johnson admitted that tension "is the very stuff of life"—and that a degree of it is desirable—but he expressed displeasure with "trivial tensions" aroused from artificial issues.

Among "authentic issues" for concern among the faiths, Dr. Johnson cited problems of authority in religion, the right of individual judgment. (Continued on page 14.)

munist infiltration of the Middle East "is in an advanced stage."

The visit to the UN was one of the first activities on the agenda of the editors for the ACP meeting. The Associated Church Press is an organization representing over 30,000,000 readers and its purpose is to promote acquaintance and fellowship, to foster helpfulness among editors and publishers of its member publications, and to stimulate higher standards of religious journalism.

The editors were briefed on current international tensions by various staff members of the world organization.

Statement of Faith For United Church

NEW YORK—A proposed Statement of Faith for the United Church of Christ, intended for a "20th Century Christian," was released here by the two co-presidents of the new denomination formed in 1957.

It declares belief in God at the Eternal Spirit and Father of Jesus Christ, and testifies to his deeds in relation to Creation, Jesus Christ, the Holy Spirit, the Church and his "promises to all who trust Him."

The statement was issued by Dr. Fred Hoskins of New York and Dr. James E. Wagner of Philadelphia, co-presidents of the denomination.

The declaration will be presented for consideration to the United Church's second General Synod at Oberlin, Ohio, July 5-9.

Both Dr. Hoskins and Dr. Wagner emphasized that the proposed statement is "a testimony and not a test of faith."

The text of the proposed statement follows:

We believe in God, the Eternal Spirit, Father of our Lord Jesus Christ and our Father, to whose deeds we gladly testify:

He calls the worlds into being, creates man in His own image and sets before him the ways of life and death. He seeks in holy love to save His people from aimlessness and sin. He judges men and nations by His righteous will declared through prophets and apostles.

In Jesus Christ, the man of Nazareth, our crucified and risen Lord, He has come to us, shared our common lot, conquered sin and death, and reconciled the world to Himself.

He bestows upon us His Holy Spirit, creating and renewing the Church of Jesus Christ, binding in covenant faithful people of all ages, tongues, and races.

He calls us into His Church to accept the cost and joy of discipleship, to be His servants in the service of men, to proclaim the gospel to all the world and resist the powers of evil, to share in Christ's baptism and eat at His table, to join Him in His passion and victory.

He promises, to all who trust Him, forgiveness of sins and fullness of grace, courage in the struggle for justice and peace, His presence in trial and rejoicing, and eternal life in His kingdom which has no end.

Blessing and honor, glory and power be unto Him! Amen.



—RNS

DR. CHARLES MALIK (left), president of the United Nations General Assembly, is applauded by Peter Day (center) and William B. Lippard, president and executive secretary-treasurer, respectively, of the Associated Church Press, following his address at a session of ACP's annual meeting.

session of the annual meeting of the Associated Church Press, Dr. Malik added, "And as a Christian I would say 'upon the Rock of Christ.'"

Discussing the problems encountered in the search for peace, Dr. Malik said, "One does the best he can, he does his duty, and leaves the rest to God. . . . And you expect 'the devil' to turn up around every corner."

The UN General Assembly president blasted the "philosophers" who reflect on critical problem areas of the world and declare "nothing could have been done." He flatly declared that many of the problems exist because improper or inadequate action was taken.

"The truth about the catastrophic deterioration in the Middle East is that the deterioration was not inevitable. It could have been helped," said Dr. Malik.

The statesman asserted that Com-

● UN President
Expresses His Faith

Formula for Peace

UNITED NATIONS—Dr. Charles Malik, president of the United Nations' General Assembly, declared here that "the only enduring way to have peace is upon the Rock of God."

Addressing editors gathered at United Nations headquarters for a

Clergy Freedom Bill

WASHINGTON, D. C.—Sen. Hubert H. Humphrey (D.-Minn.) announced that he is joining Sen. Kenneth B. Keating (R.-N. Y.) as co-sponsor for a bill which would bar interrogation of both clergymen and newspapermen in Federal courts concerning confidences committed to them in their professional work.

Sen. Humphrey's action gives the bill, S. 965, bipartisan support. The Keating-Humphrey bill has been referred to the Senate Judiciary Committee for consideration.

New Korean Victory

SEOUL, KOREA—Christianity is now the strongest religion in radio-equipped homes of Seoul, according to results of a survey just released by HLKY, interdenominational Christian radio station here.

Although Christians number only six per cent of the entire country's population, 38 per cent of 5,000 radio families surveyed answered "Christian" when asked their religious affiliation, the study showed. The survey was made to measure and analyze the station's audience.

Buddhism, traditionally strong in Seoul, trailed in second place as the choice of 13 per cent of survey subjects. Forty-four per cent stated they had no religious affiliation.

Christian Amendment

WASHINGTON, D. C.—Four more members of Congress have introduced resolutions proposing adoption of the so-called "Christian Amendment" to the Constitution.

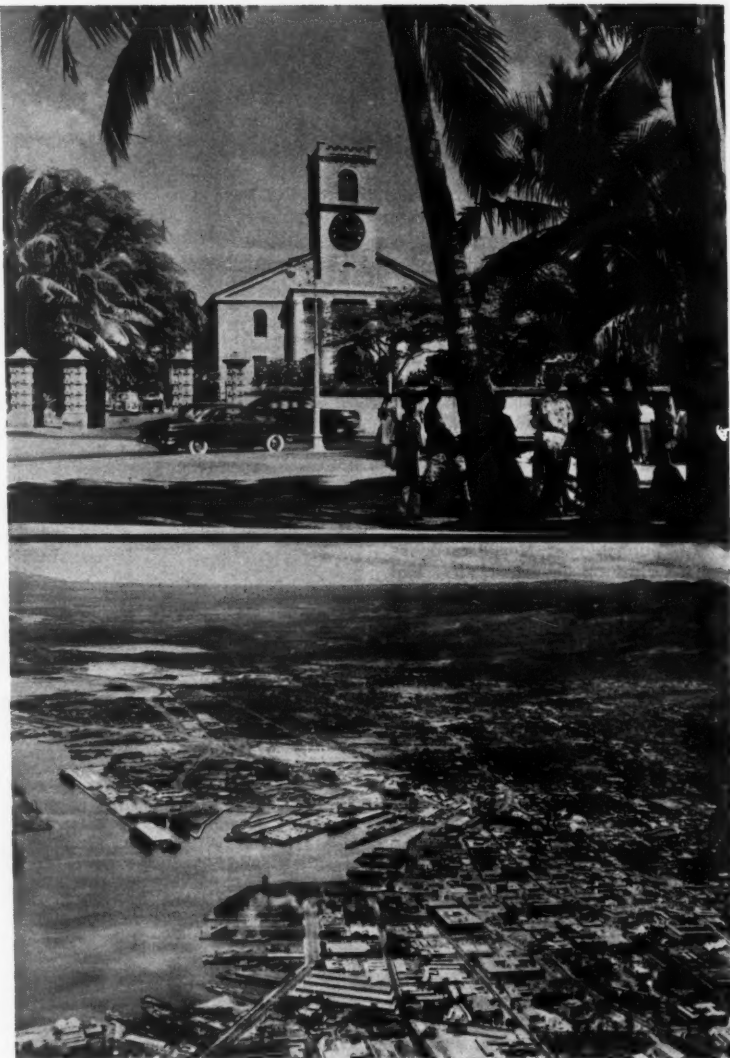
Joint resolutions were introduced by Reps. Wint Smith (R.-Kan.); O. C. Fisher (D.-Tex.); Frank Clark (D.-Pa.); and Edward Rees (R.-Kan.).

Earlier the amendment had been proposed by two other members, Reps. Eugene Siler (R.-Ky.) and James B. Utt (R.-Calif.), making this the largest bipartisan support the proposal has received in the decade it has been before Congress.

The amendment would add to the Constitution a provision declaring: "This nation devoutly recognizes the authority and law of Jesus Christ, Saviour and Ruler of Nations, through whom are bestowed the blessings of Almighty God."

It would give Congress power to provide an alternative oath for citizens "whose religious scruples prevent them from giving unqualified allegiance to the Constitution as herein amended."

The resolutions have been re-



—RNS

HONOLULU—As Hawaii becomes the 50th state in the Union this year, islanders look with pride to their oldest church, famous Kawaiahae church, and their booming, present-day metropolis of Honolulu, both results of ties with the mainland.

The church was founded in 1819 by Congregationalist missionaries from New England.

Known as the "Westminster Abbey of the Islands," it once was the scene of rites attended by royalty of the former Kingdom of Hawaii.

To celebrate statehood, an interdenominational thanksgiving service was held here. The city is today a great mid-Pacific hub of commercial as well as military importance.—RNS

ferred to the House Judiciary Committee of which Rep Emanuel Celler (D.-N. Y.) is chairman. Passage by a two-thirds majority in

each House of Congress and ratification by three-fourths of the states would be required before the amendment could be adopted.

Robert Nelson Advocates:

Congo Strategy

INDIANAPOLIS, IND.—A shift of missionary efforts toward rapid educational development of native leaders for Christian schools and churches in the Belgian Congo was urged here in the wake of African rioting.

Robert Nelson, who directs mission work for the Disciples, said that "all possible personnel and funds should be put into the task of training a Christian Congolese leadership capable of the new opportunities and responsibilities opening to them."

"All Africa," he said in an interview, "is moving toward political self-assertion. The missionary effort must find its opportunity within this revolutionary framework or it will have no place in the future of these new republics."

As head of the Africa division of the United Christian Missionary Society, Mr. Nelson directs the work of 96 missionaries scattered throughout the Congo.

One manifestation of African unrest has been demand for higher wages, Mr. Nelson pointed out. He said this has affected mission hospitals and schools and will necessitate either curtailment of their programs or greatly increased budgets.

Asked whether he regarded the uprisings as "honest" expressions of the people or perhaps inspired from the outside, Mr. Nelson said he believes they are legitimate expressions for political independence. —RNS

66 Additions

CHEVY CHASE, MD.—Bethesda Christian Church here has concluded an evangelistic program during which 66 new persons were added to the church.

The program was under the leadership of Keith Bell, minister of the Rockville, Md., Christian Church. Assisting was the interim pastor of the Bethesda Church, Chaplain Franklin T. Gosser, who is stationed at Ft. Meade, Md.

The actual operation of the program was under the direction of Lee D. Sinclair, chairman of the committee on evangelism of the Bethesda Christian Church.

The church will welcome W. Kenneth Hoover as its regular minister on June 21, following his graduation from The College of the Bible.

NEWS IN BRIEF

Capsule Reports of Interest

MANDATORY COUNSELING

SPRINGFIELD, ILL.—Representative August J. Ruf (R-Chicago), has introduced a bill in the Illinois legislature requiring that persons applying for marriage licenses in this state file a certificate with the county clerk showing that they have been counseled as to the duties and responsibilities of marriage by either a judge or clergyman. Such marital advice must be obtained from five to 45 days prior to the application for license.

9,206,758 S. BAPTISTS

NASHVILLE, TENN.—A record membership of 9,206,758 in the Southern Baptist Convention for 1958, an increase of 240,503 or 2.7 per cent over the previous year, was reported here.

MOSLEM-CHRISTIAN

WASHINGTON, D. C.—If the world's 500,000,000 Christians and 400,000,000 Moslems can find the basis for cooperating on common objectives, they will form the strongest bulwark against the advance of atheistic materialism in the world, Rep. George A. Kasem said here.

Mr. Kasem, the first American of Arabic ancestry ever elected to Congress, was the keynote speaker at an Institute on Muslim-Christian Cooperation.

TAXATION ON BETTING

NEW YORK—Proposals for the taxing of legalized off-track betting in New York State were condemned by the Protestant Council of the City of New York as a "perilous, immoral, and wholly opportunistic scheme."

Estimated tax income to be derived from off-track betting would be \$100,000,000 a year for the city and an equal amount for the state, the statement noted.

DEATH PENALTY UPHELD

CHARLESTON, W. VA.—A Church-backed resolution which proposed abolishment of capital punishment in West Virginia was defeated by an 83-17 vote in the House of Delegates here.

LUTHERAN MAGAZINE

CHICAGO—A new magazine aimed at the "common life and average level of our people" for the denomination to be formed by the union of four Lutheran bodies was approved by the Joint Commission on Lutheran Unity here.

It also authorized its subcommittee on church papers to investigate the possibility of starting a second official publication for the new Lutheran denomination which would contain opinions and discussions for the clergy "and concerned laity of the Church."

SUMMER AT UNION

NEW YORK—The annual summer sessions of Union Theological Seminary will be held July 6-Aug. 14, involving two three-week terms.

The ministers' conference will be conducted July 6-17, involving two one-week units.

SACRAMENTAL PEYOTE

SANTE FE, N. M.—A bill permitting religious organizations in New Mexico to use peyote for sacramental purposes became law here without the signature of Gov. John Burroughs.

The measure was strongly supported by the Native American Church whose Indian members have used peyote for religious purposes by chewing it as herb or drinking its juices.

STRONG AND PEACEFUL

ASHEVILLE, N. C.—Methodist Bishop Richard C. Raines of Indiana said here that nations dealing with Communist countries should "stay militarily strong, negotiate from strength, but talk of peace."

"We must remember," he told a congregation at a community Lenten service, "that the Communists will go along with an agreement only so long as it benefits them. The Communists are devoid of moral principles and feel we are weak because we have them."

-TENSIONS

(Continued from page 11.)

ment and the teaching of religion in the public schools.

Mr. Cogley, discussing the Roman Catholic view of authoritarianism, said: "The Catholic accepts authoritarianism not as something thrust upon him," but "as part of the definition of the Church of Christ."

Queried during the discussion period on the position of the Roman Church in relation to the government in Spain, Mr. Cogley said: "You'll get no defense of Spanish intolerance from me!"

▲ PROTESTANTS were cautioned from expecting "too much" from the "Ecumenical Council" called by Pope John XXIII.

The warning came from Dr. Eugene Carson Blake, stated clerk of the United Presbyterian Church in the U.S.A., who told the editors that it would be "foolish" to think that the Roman Catholic, Eastern Orthodox and Protestant communions would change their fundamental principles as a result of the council.

▲ THE ANNUAL MEETING of the Associated Church Press approved a resolution opposing the appointment of an ambassador to the Vatican, describing such an appointment as "a clear violation of our constitution and of the historic principles and traditions of our republic."

Another resolution, approved and referred for further study and action, registered concern and protest over the tendency of government agencies to "hinder the free flow of information between the churches of the United States and other nations."

The resolution asserted: "Responsible editors of Protestant church press of America resent any and all censorship of religious publications whether by devices which hold up the mails or by attempts to 'protect' mature editors from foreign propaganda."

In other actions the Associated Church Press (1) approved of programs of training writers at such conferences as the Green Lake (Wis.) Christian Writers and Editors Conference; and (2) commended the ACP executive secretary-treasurer, Dr. William Lippard for his eight years' service to ACP.

PLANNING AHEAD, editors approved a program of expansion to increase the organizations' services, syndication and research.

They voted to employ a full-time administrative officer and other staff members, and establish a national headquarters and information bu-

reau. The program would jell late in 1961.

Founded in 1916, the Associated Church Press represents 156 Protestant and Orthodox publications in this country and in Canada with a circulation of nearly 15,000,000.

Thomas Whitney, an Associated Press foreign analyst and president of the Overseas Press Club, told the ACP members that the Russian "secret weapon" is united purpose of Communist world domination, but he warned that the greatest need for the United States is a common purpose which he described as "a must" if we are to look with confidence to the future.

Whitney lived in Russia for nine years and married a Russian girl.

▲ EXECUTIVE SECRETARY William Lippard criticized the "timidity" of religious publications in speaking out on social issues, particularly those relating to world peace, civil rights and religious freedom.

In his annual address, Dr. Lippard said "with some notable exceptions, I gather the impression that many church periodicals follow an editorial policy of timidity."

▲ DISCIPLES in attendance at the meeting were George Walker Buckner, editor of *World Call*, international monthly magazine, and James M. Flanagan, associate editor of *The Christian Evangelist-Front Rank*. Mr. Flanagan was chairman of the Time and Place Committee. The 1960 assembly will be in Washington, D. C., April 6-8.

▲ CHRISTIAN JOURNALISM was described as a new hope for Christian evangelism in Africa at one evening session. Trevor Shaw, president of Envol Publications, Leopoldville, Belgian Congo, said the publication and dissemination of Christian periodicals and other materials through the used of nationals can be a growing force among the new countries on the African continent.

Elected president of the ACP was Dr. Benjamin P. Browne of Philadelphia, editor of the *Baptist Leader*, an American Baptist monthly. Edwin H. Maynard of Chicago, editor of *The Methodist Story*, was elected first vice-president.

CHURCH CONSTRUCTION

WASHINGTON, D. C.—Church construction during the first quarter of 1959 exceeded by nine per cent that of the first quarter last year, the Departments of Commerce and Labor reported here.

March construction totaled \$67,000,000, an increase of 10 per cent over the same month a year ago.

"This is my secret"

by J. Warren Hastings

HE IS considered by many people to be the most successful minister in the city of Washington, D. C.

He is minister of a church of nearly four thousand members, with a budget of nearly \$300,000. He appears to be physically frail, but his endurance is amazing.

"Tell me," I said, "what is the secret of your power? I have never seen a person carry back-breaking responsibilities with the ease with which you carry them."

Relaxing in his chair he answered: "I have two main acquisitions in my life which I think enable me to live victoriously. The first is, my faith in God. My father was a very godly man and he and my mother taught me faith at an early age. The predominant note of the religious training which they gave me was faith.

"They told me when man comes to the end of his resources, that God is always ready to take over. They told me that God never slept and that He was willing and anxious to help me. I can well remember my father saying to me, 'Lean heavily on God and you will succeed in life.' Throughout my life, I have increasingly turned to God and asked Him for help and guidance.

"The other attribute which has meant so much to my life," he continued "is that I have trained myself to awaken the best in others. It must be done most sincerely.

"Each morning, I pray that I may see the hidden righteousness in every person that I meet that day. No matter whom I meet or under what conditions, I offer the prayer, 'Lord, help me to awaken the best in this person.' Naturally, I have no hates. This attitude has changed my entire view of people. I don't approach them critically, but rather I am determined to awaken their highest potential for good. I think one reason people are drawn to me is that I awaken the best in them."

Later when we had separated, I mused to myself: his secret is a mighty faith in God and the power to awaken the best in people. He has wisely managed his life.

Citizens Check List for 86th Congress



by Robert A. Fangmeier

THE 86th Congress is concerning itself with everything from alcohol to satellites. Many of the bills to be considered by the House of Representatives and Senate are of interest to church study groups.

We are listing some of these. Copies and information about them may be obtained by writing your Representative, House Office Building, and/or your senators, Senate Office Building, both Washington 25, D. C.

Alcohol. A bill (H.R. 2221) by Rep. Eugene Siler would prohibit the advertising of alcoholic beverages in inter-state commerce. Legislation (H.R. 169) introduced by Rep. Thomas Lane would bar service of alcoholic beverages on airlines. This bill passed the House in 1957.

Cigarettes and Alcohol. A bill (S. 3867) by Senator Richard Neuberger would allow the Federal government to provide matching funds to those states desiring to encourage courses in schools pointing out the impact on health of cigarettes and alcohol.

Civil Rights. Six bills (S. 955, 956, 957, 958, 959, 960, 942) make up President Eisenhower's civil rights program. In outlook it is a middle-of-the-road approach similar to the bill (S. 499) introduced by Senator Lyndon Johnson, the majority leader of the Senate.

The Johnson bill: (1) sets up a federal conciliation service to help those involved in integration disputes; (2) makes inter-state transportation of explosives a federal offense; (3) allows the Attorney General to subpoena voting records; and (4) extends the life of the Civil Rights Commission to January 31, 1961.

Another bill (S. 810) by Senator Paul Douglas and 16 other senators goes farther than either the Eisenhower or Johnson measures. It allows the federal government to directly initiate school desegregation plans, provide funds to help integrated schools, and authorizes the Attorney General to initiate civil action against those preventing citizens from equal protection of the laws because of race, color, religion, or national origin.

Foreign Aid. President Eisenhower is asking Congress to provide more economic and less military aid in a \$3.9 billion foreign aid bill next year. The military still gets the bulk of the aid, but economic development funds would be increased from \$400 million to \$750 million annually.

In addition, underdeveloped areas of the world would continue to receive approximately \$211 million a year for technical assistance projects carried on by the United States and the United Nations.

Geriatrics. In order to meet the growing needs for aid to older people, Rep. Edith Green has introduced a bill (H.R. 3301) which would establish a National Institute of Geriatrics. The Institute would provide funds for research to hospitals and other agencies and coordinate private and governmental needs to help older people.

Juvenile Delinquency. Representative Edith Green has introduced legislation (H.R. 772) that would set up a 21-man advisory council on juvenile delinquency. Her bill also would provide federal funds to States and nonprofit institutions for the training of personnel and for special projects.

The program would be administered by the Department of Health, Education and Welfare. Hearings on this bill took place in March before a sub-committee of the House Education and Labor Committee of which Mrs. Green is chairman.

U. N. Investments for Peace. Representative Edith Green is now carrying on conversations with U.N. officials before re-introducing her U. N. Investment for Peace Bill that was first presented in the last Congress. In its original form, the bill allowed citizens to make tax-deductible contributions to health and welfare programs of the U.N. A new bill will be introduced in the near future.

All of these bills must be considered by the proper Congressional Committee before House or Senate action. As of this writing only hearings have been held on the Juvenile Delinquency Bill (H.R. 772) by Mrs. Green. Copies of the hearings as well as the bill may be obtained by writing your congressman.

Indications are that hearings will not be held until the second session of the 86th Congress, after January, 1960, on these bills: alcohol advertising (H.R. 2221), airline safety (169), and cigarette-alcohol education (S. 3867). Hearings probably will begin in the spring of 1959 on civil rights and foreign aid legislation.

Timing is important for church study groups wishing to make their views known on specific legislation. Policy usually is shaped at the time of hearings before the Congressional Committees. It is essential, therefore, that study groups begin work many months before legislation comes up for a vote if they want their views to count.

Wise Management



"Where the Scriptures Speak ..."

by the Editor

May 3, 1959

Scripture: 2 Samuel 5:1-12;
8:15.

IN ONE week, we are jumping from the time of Saul's reign to the peak of David's regime. We have to be careful, during the lessons of this month, to remember that we are covering a lot of years of Hebrew history in a short time.

It will help us to keep our bearings somewhat, if we realize that the height of the Hebrew nation was the period of Saul, David and Solomon, roughly a hundred years. And, the high point of this century was, I suppose, the time when David was accepted by both the northern kingdom and the southern kingdom. This was before his personal immorality that helped to take away some of his glory.

This is the theme of our lesson today. David became king of Judah, the southern kingdom, when he was thirty years old and he ruled from the capital at Hebron for "seven years and six months before the kingdoms were united." (2 Samuel 5:4, 5.)

The first thing to notice in this account is that "all the elders of Israel . . . anointed David king over Israel." (Verse 8.) This is a very interesting ceremony. Normally, we think of the kings of olden times as carrying on constant warfare against their enemies and getting all their power by might. Here, it is quite clear that the people of Israel come to the king of Judah and make him their own king.

This would make the new kingdom something like what we now call a constitutional monarchy,

or a democratic monarchy, I suppose.

The second matter to which we wish to look is the capture of Jerusalem. David must have realized that if he were going to rule over the united kingdom he would not be able to live either at the former northern capital or the southern. So "the king and his men went to Jerusalem against the Jebusites." (Verse 6.) So, we see the beginning of the establishment of this great religious center, still of prime interest to the people of three of the world's religions.

Perhaps it did not take any great military strategy to win Jerusalem. The people were too cocksure of themselves. When they saw David's army approaching, they said, "You will not come in here, but the blind and the lame will ward you off." (Verse 6.)

In other words, even our crippled people can defeat you and an able-bodied army is not needed. "Nevertheless David took the stronghold of Zion," and it is beloved by many as the City of David to this day. (Verse 7.)

This action shows the wise management of David, both in tactical battle and in the more strategic aspect of the choice of a capital. "Zion" is one section of the city of Jerusalem and this name has become beloved in Christian history. For example, a missionary hymn begins, "Oh, Zion Haste."

"And David went on and grew great." (Verse 10.) There is one thing about the leadership of this sort, a king cannot rest upon his laurels. He has to keep on developing and expanding the king-

dom. We might say that David had really arrived when other nations recognized his new kingdom. This is illustrated by the relationship of Hiram, king of Tyre. (Verse 11.) Not only did Hiram send "messengers" but he also sent builders to help erect the royal palace for David.

It was about this time, as David surveyed the scene, a united kingdom, a beautiful house to live in and friendly relations with another ruler, that he was wise enough to give God credit and he honestly felt that "he had exalted his kingdom for the sake of his people Israel." (Verse 12.)

David ruled over the united kingdom for 33 years (5:12), making a total period of forty years that he was a king. We cannot stress too strongly the fact that this power was not his by virtue of inheritance but through the choice of the people. Both the people and David believed it to be the will of God and we accept their judgment on the matter.

The point I am trying to make is that, if at any time the people had believed that it was no longer the will of God that David rule them, they could have overthrown him as easily as they anointed him earlier. This, again, points to his wisdom and justice as their ruler.

Note on the other hand the downfall of the residents of ancient Jerusalem, who felt that nobody could attack them and win. We miss a part of the point if we simply say that David had to win because God wanted him to do so. One aspect of the victory certainly was the fact that



Meaning for Today

by W. Marion Rowlen

the residents were overconfident of their security. It never pays to underestimate the power of the opposition.

The Scripture

2 Samuel 5:1-12

1 Then all the tribes of Israel came to David at Hebron, and said, "Behold, we are your bone and flesh. 2 In times past, when Saul was king over us, it was you that led out and brought in Israel; and the LORD said to you, 'You shall be shepherd of my people Israel, and you shall be prince over Israel.'" 3 So all the elders of Israel came to the king at Hebron; and King David made a covenant with them at Hebron before the LORD, and they anointed David king over Israel. 4 David was thirty years old when he began to reign, and he reigned forty years. 5 At Hebron he reigned over Judah seven years and six months; and at Jerusalem he reigned over all Israel and Judah thirty-three years.

6 And the king and his men went to Jerusalem against the Jebusites, the inhabitants of the land, who said to David, "You will not come in here, but the blind and the lame will ward you off"—thinking, "David cannot come in here." 7 Nevertheless David took the stronghold of Zion, that is, the city of David. 8 And David said on that day, "Whoever would smite the Jebusites, let him get up the water shaft to attack the lame and the blind, who are hated by David's soul." Therefore it is said, "The blind and the lame shall not come into the house." 9 And David dwelt in the stronghold, and called it the city of David. And David built the city round about from the Milo inward. 10 And David became greater and greater, for the LORD, the God of hosts, was with him.

11 And Hiram king of Tyre sent messengers to David, and cedar trees, also carpenters and masons who built David a house. 12 And David perceived that the LORD had established him king over Israel, and that he had exalted his kingdom for the sake of his people Israel.

8:15

15 So David reigned over all Israel; and David administered justice and equity to all his people.

KING Saul spent a good deal of his time and effort defending Israel against the Philistines. We could call this conservation, or preservation of the people of Israel.

Saul had been duly appointed to his task. From his viewpoint, he had done very well. When he erred it was on the side of reasonableness. Yet, he had to make way for David, son of Jesse.

Surely our thought for today is rightly centered in stewardship. In business we call it management; in agriculture we call it conservation; and in religion, stewardship. These are not three things, but one and the same. Surely in all three emphases we need religious feeling and genuine piety.

So, having brought the Ark of the Covenant (the great chest that contained the Tablets of the Law of Moses) to Jerusalem, David felt that it should be properly and reverently cared for. Besides this, David thought it prudent to keep the city safe for the future welfare of his people, so he built a citadel for its defense. The political and religious authority were in David's hands and he meant to guard them well.

If the "land flowing with milk and honey" was to be kept in their hands according to the ancient promise, David would try to keep it so. He went on to conquer the whole region, extending its borders in all directions, from Jerusalem west to the Mediterranean, east to the Arabian desert, north to Syria and south to the Aqaba, the slender northeast arm of the Red Sea.

Soon David formed an alliance

with Hiram, king of Tyre, for reasons of obtaining cedar and other materials for the construction of the temple which David was hoping to build for the Lord God of Israel. This was good business and good international relations in his time. We wonder if much of modern international trade is as fairly and ably managed.

Our lesson also applies to matters nearer home. Every good husband seeks to provide for his wife and family, and a good wife and housekeeper uses well the resources provided for her. Nothing can take the place of thrift and good management in the home.

Similarly, good schools, good teachers, and the resultant effects in the lives of the students are ever to be sought for. Good management here must also depend in large measure upon efficient handling of resources and courageous facing of the issues of the day.

The church would not seek formal control of education but moral direction. If we believe in the good principle of separation of church and state, it does not follow that as Christians we would sanction godlessness in government, or in education.

We have come far since David's time, but we have not gone beyond the need of responsibility for the character of civilization. Nor have we reached the time when we can leave the training of teachers and clerks, businessmen and statesmen, to the secular powers that be. We must be "good stewards of this grace."

Japanese Youth Are Thinking but what

by Myrtle Sevits Stout

The Lacour Overseas Mission, Inc., directed by Dr. Lawrence L. Lacour, co-operates with the National Christian Council of Japan in bringing American pastors and laymen each summer to help in establishing new churches in unreached areas. He works closely with the United Church of Christ in Japan (Kyodan) which is made up of eight denominations, one being Disciples of Christ. This is a discussion of experience there.



AN AMERICAN minister who served with the Lacour evangelistic team in Japan in 1954 heard, with the frequency of a favorite slogan, the polite Japanese response, "We think so too."

During group discussions, that expression repeated by post-high-school young men seemed often contradictory. Aware of their ingrained politeness, the minister wondered if they were genuinely frank or merely being agreeable.

So one night he tried to challenge them: "We Americans are very frank, often without politeness. You Japanese are very polite but not so frank."

They replied, "We think so too!"

But Japanese youth are thinking. Old concepts were literally blown out from under them by a war that exposed the falsity of their god. New modes of life summon them. Communist

blandishments assault their minds. Less aggressively, we sorrowfully admit, Christianity makes its appeal. Japanese youth must think; meanwhile they cling to fragments of old ideas as they search for firm beliefs in a sea of confusion.

These young men of Ishikawa wanted to know "what religion means in relation to modern-day problems." They asked such blunt questions as, "What do you think of communism?"

Some of the boys, while flatly stating, "We don't believe in God; we believe there is only humanism," were nevertheless indicating that they were searching for more than that.

There was a pre-med student who made much of man's discovery of scientific laws. But a discerning young dentist said, "Man can discover the laws, but only God can give them."

Dr. Suzuki has a fine personality and leadership ability. Although his acceptance of Christianity was opposed by his Buddhist parents, he was baptized in 1955 and taken into the church.

Through ages past, the family unit has been bound tightly with overlapping strands of religious, government and social life. To break away at all means a total break. We remember, too, in none of their religions is there found the idea of a personal God. It is not surprising that almost with one voice these young men

exclaimed, "It is very difficult to be a Christian in Japan!"

Dr. Suzuki said, "There has been no church here to help us."

Tied in with evangelism, the major objective of the Lacour Mission, organization of a permanent church in each center of work is being accomplished. Five churches are already able to stand alone; twenty-four others are under way. But in the early stages the Japanese student pastors could be with them only on week ends.

So the minister suggested, "The early church was established in homes. Why can you not study your New Testament and invite in a group of Christians frequently for fellowship, to sing and pray together?"

Dr. Suzuki quickly said, "Yes, I can do that!"

There was some discussion of the treatment of girls and women as servants. The boys seemed to have approached the point of thinking this might be wrong.

The minister asked, "May I speak frankly?"

Permission granted, he produced complete consternation by saying, "If you boys mean what you say you can begin now to correct this situation in your own homes. After your mother has worked hard all day, for example, what is to prevent your saying to her, 'Mother, you must be very tired. I'll prepare the tea and serve you!'"

Blushing, all hung their heads

while trying to laugh away their embarrassment.

Soon Dr. Suzuki found courage to say, "Yes, of course—but that is much harder for me to do than to start a church meeting in my home!"

The chains of tradition bind, but young Japanese minds are alert to truth. Mihio Sumiya, a Christian teacher of economics in Tokyo University, has said, "It is students and young people, who have struggled most courageously to free themselves, that are attracted to Christianity."

High school youth, in similar discussions, tried also to grasp the idea of the true God, in spite of fears of breaking of family ties or offending some ancestor. A discussion of prayer one night in Ishikawa-center brought out varying degrees of comprehension among the girls.

One of the finer expressions was this, "I don't have a clear idea of God. Yet sometimes I feel some power which makes me wish to pray. I don't know how to pray, but then I feel something inside, especially when I have some trouble or difficult problem, I can pray very naturally and unconsciously."

One member of the boys' group reported that he now prays prayers of gratitude; but not until he began to recover from a serious illness did he discover this attitude of prayer.

Another boy saw no need for prayers of thankfulness since we are God's children. Said he, "Our parents do not expect us to be thankful to them all the time." Here was frankness!

Last summer in Aboshi-center a young girl came to the visiting minister saying, "I am ready to become a Christian and I have spoken to my parents about it. But they say that if I receive baptism they will disown me. What shall I do?"

There were six other girls in the same situation and all seven accepted Christianity. But baptism awaits the outcome of prayer. The girls promised to

spend at least fifteen minutes a day in prayer for their own strengthening and for their parents conversion. The minister established a special prayer group in his own church to pray for these girls and their families.

Perhaps in Japan more than in any other country today, the future depends upon its young people. It is good to see evidence of their searching minds, their teachableness. But Christians are a tiny minority in Japan with many, many communities untouched by their influence.

What can Christians of America do for the youth of Japan? We can pray. We can do some thinking about the problems of Japan and thus discover ever-widening subjects for prayer.

There is vital need for trained missionaries. The United Church has less than 400 missionaries in Japan to win over 91,000,000 people to Christ. Christian teachers, doctors and nurses, are needed.

The student exchange program opens a double field—for its participants and for all who can make friendly contact with the youth who visit us. Military personnel stationed in Japan can find abundant opportunities

to let the light of Christianity shine.

At home we can promote interest in Japan's predicament and we can support Christian work by our gifts. Christ can be served also in correspondence with Japanese students of English language.

In these uneasy days of change, Japanese youth must choose from available theories the ideas that will determine their mode of life. They are thinking under pressure about the old philosophies, for there is now a strong resurgence of Buddhism and Shintoist cults—and Communist propaganda repeatedly invades their consciousness. Yet the glimpse we have had of the group in Ishikawa indicates the fine response that may be expected when Christianity is carefully presented.

May we in America speak frankly? The past was shattered for the Japanese when militaristic leaders plunged them into a war in which we played our part.

Now the door is open to Christians for a finer role. We bear a special measure of responsibility for the conclusions reached by thoughtful Japanese youth.



In Hongo-center, high school students are very active—with inquiring minds and searching questions.

BARGAIN SUGGESTIONS

Here's how lay callers can supplement
medical treatment of mental patients in hospitals

by Betty Furst

SINCE all too often the term "church work" refers only to the raising or spending of large sums of money, perhaps a few bargain suggestions for Christian service—requiring little or no financial expenditure—may be welcome. Money can't buy some services.

In Indianapolis, where I live, there is a large state hospital for mental patients, a county home for the aged, and a city-operated general hospital with a psychiatric ward where patients are held briefly for diagnosis. All offer opportunities for volunteer service.

Perhaps your town has none of these—but what becomes of the sick people from your town? Are they transported to some other city only to be marked off from your church rolls and forgotten?

The women's association of one church never drops a hospitalized member, but assigns each one to a circle. That circle sees that they get birthday cards, small Christmas gifts and a visit from the circle chairman. Such attentions, continuing as a part of church membership, offer reassurance that there is still one place in society where this patient is remembered.

Many older patients have outlived all their immediate relatives, or their relatives have moved away. Individual church members can, sometimes "adopt" such patients—running errands for them, shopping for embroidery thread, stockings, underwear; sending an occasional greeting; and, when possible, dropping in for a visit. In Indiana many persons from a patient's home town thus keep in touch even though the hospital is many miles away—they can send mail and also the home town paper.

Some church groups take responsibility to put on a party in a hospital or county home one or more times a year. Such a party can be as lavish or as simple as the ideas and budgets of the group dictate.

A group of young Negro women said to the volunteer coordinator: "We are a missionary group—so give us a *hard job*!" They were assigned the women's infirmary where aged, bedridden, paralyzed patients lived. It isn't easy to provide entertainment and refreshments that a ward of such patients can enjoy, but experimentation and imagination gradually triumphed and now little parties occur monthly.

Worrying over what they will encounter when released actually retards the progress of many patients. A friend of mine who was recently hospitalized informed me that all the women on her floor were worrying: "What will my neighbors think? How will they treat me?" Cards, letters and visits from fellow congregation members will help ease the fear.

A current events class is held on Monday nights at one hospital. Here persons from the outside world pass around newspaper clippings to patients who are about to be released—and all discuss these together.

One church women's association has an annual luncheon at the church to which a selected group of women patients are invited. This is a pitch-in affair, so each woman brings just one dish.

Men volunteers are eagerly welcomed—both to visit on the wards, play games, talk about baseball or current events, and to take patients on outings. (Our baseball stadium gives the hospital excellent seats—so a volunteer taking patients gets in free!) Our state fair also offers passes. Many music-loving patients enjoy the symphony, but they can't go alone. They need a person to escort them.

For groups too far away or too busy to make personal visits, the hospitals and county home in my town have prepared lists of used items which they would like to re-

ceive: scraps of yarn, felt, taffeta, for use in occupational therapy, discarded or repairable musical instruments, games and puzzles, books and magazines—but not too old!

Just how much and what sort of religious activity is advisable? Many persons feel that if they write or visit as representatives of a church then they have a duty to offer prayer, sing a hymn, pass denominational literature—and yet hospital superintendents in some cases have issued blanket orders forbidding such sectarian demonstrations.

In the hospital where I volunteer all patients are allowed to own Bibles, and the library carries publications of all major sects where a patient can *select his own literature*, but visitors are asked not to distribute anything denominational without checking first with the chaplain.

Denominational services are held, but the patients attend these from choice; the service is not held on the ward where they are compelled to listen to it.

A caller should discuss religion in a hospital for the mentally ill with great care. Well-intentioned lay persons who descend on a ward exhorting suffering patients to repent of their sins, or who stir up memories of unsolved problems at home or in the office, can undo hundreds of dollars worth of scientific treatment—or even drive a patient to attempt suicide!

In contrast, what lay persons can do, *and are needed to do*, is to supplement, not compete with, the medical treatment.

All of us at all times need to be liked. If religious folk can't go into a ward offering uncritical friendship, can't forgive and forget the past, hate the sin but go on loving the sinner—then to whom can these sick persons look?

NEWS

of the Brotherhood

● 150th Anniversary Improvement Program

Park Avenue Church—\$800,000 Drive

The Park Avenue Christian Church of New York City has embarked on a program to raise \$800,000 for its 150th Anniversary Building Improvement Program, according to Dr. Hampton Adams, minister.

Purchased in 1945, the Park Avenue edifice is one of the places of special interest to Disciples visiting New York. Formerly Central Christian Church, it serves not only the local citizenry, but also is the temporary church home of many Disciples sojourning in New York.

The climaxing of the current phase of the drive will be a loyalty dinner on April 20 for all members and friends in the Metropolitan area. The dinner is being held in famed Riverside Church.

Dr. Adams, announcing the program, said: "The permanent congregation, though not large, is a faithful one, and they are determined that their church will be a light of faith in New York City."

Unlike many churches in the area, Park Avenue Christian has no endowment.

"This is more than just a local church building drive," Dr. Adams declared. "This church is a major outpost of the Disciples' faith. It is, in effect, a mission church, dependent for support on friends outside its own congregation."

The church structure is beautiful and serviceable, but the parish house has been a handicap in giving adequate service to the church and the community.

The fire department has indicated that the parish house should be almost completely demolished and rebuilt. It cannot be used for Sunday school beyond the current year.

The campaign for funds to erect a new and serviceable building will be national in scope. The current phase is being restricted to members and friends in the metropolitan area.

VICTORY IN L. A.

Wilshire Christian Church, Los Angeles, Calif., is now discovering the advantages of its newly dedicated educational building and chapel.

The dedication was held in January and was described as "the fulfillment of the dreams of many years." The building includes patios,

a women's lounge, classrooms and a chapel.

Wilshire Church was formed May 19, 1940, the result of a merger of First Christian Church and Wilshire Boulevard Christian Church. The present minister is Hoke S. Dickinson.

The old First Christian Church was organized Feb. 28, 1875, and that congregation was merged with Magnolia Avenue Church in 1935. The old Wilshire Boulevard Christian Church was formed in 1910.

Speaker for the dedication service on Jan. 11, 1959, was John Lowell Davis, president of Chapman College, Orange, Calif.

1000th Member



PASTOR TOM UNDERWOOD receives the 1,000 member of the Cherokee Christian Church, Prairie Village, Kan., during the Easter Sunday service. He is George Sacridier, who came by confession. The eight-year-old church is in the metropolitan Kansas City area. Two building units have been completed at a cost of \$225,000.

Retiring CWF Leaders

Three state secretaries of the Christian Women's Fellowship will retire June 30.

Those who will retire are Mrs. L.

A. Crown of Illinois-Wisconsin, Mrs. Edna L. Burke of Oregon-South Idaho-Utah, and Mrs. Claude H. Lorimer of Washington-North Idaho.

Mrs. Crown has served in Illinois churches as a minister's wife for a number of years, as state CWF president and for the last 10 years as state CWF secretary. Her successor will be Mrs. Edith Marie Baker of Litchfield, Ill.

Mrs. Burke has been secretary of CWF in Oregon since July 1, 1948, and later responded to a call to serve South Idaho and Utah as well. The area work has required travel in three states and work with state boards and conventions of all.

Mrs. Lorimer began her service as CWF secretary for Washington and North Idaho in 1949. In 1957 her responsibilities were extended to include the state of Montana.

Successors to Mrs. Burke and Mrs. Lorimer have not yet been elected.

● Preliminary Reports

Thousands of Additions

ST. LOUIS (*Bulletin*) Thousands of additions by confession have been reported here as Disciples' Jan. 1 through Easter evangelism reports flood the editorial offices of *The Christian Evangelist-Front Rank*.

Next week evangelism reports from the various states will be published. These are being compiled.

Following are a few preliminary reports from state offices which were received and compiled before press time:

Illinois: 510 additions, 324 by baptism.

Virginia: 397 additions, 234 by baptism.

Georgia: 250 additions, 111 by baptism.

Capital Area: 580 additions, 305 by baptism.

Kansas: 2,880 additions, 1,835 by baptism.

These are preliminary reports which in most cases will be changed due to the fact that many churches had not reported in time for the current deadline. Although many further reports have been received, they had not been compiled at press time.

CYF AT WORK



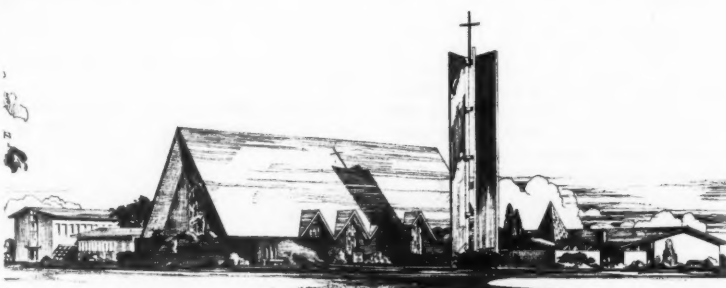
WEST LIBERTY, IOWA—Christian Youth Fellowship of West Liberty, Ia., represents a growing program. Stressing the present youth theme "Seek Ye the Living Christ" a number of special projects have been conducted by the young people.

These are the officers: Sharon Thomas, secretary and treasurer; Larry Walther, president; Judy Weinard, Enlistment Committee chairman; Judy Ketring, vice-president; and Elaine James, study and worship chairman.

Pastor of the church is David A. Shaeffer.

NEWS IN FOCUS

FUTURE CHURCH AT ALHAMBRA, CALIF.



ALHAMBRA, CALIF.—First Christian Church here has approved plans for these buildings.

Facilities will include a sanctuary to seat 640, a chapel to seat 85, complete facilities for a graded church school, administrative offices, and fellowship facilities.

The entire air-conditioned plant will be constructed at a cost of \$525,000, in addition to the \$150,000 cost for the land.

James K. Hempstead, pastor, reports that construction will begin late in the spring or early in the summer.

CHRISTIAN CHALLENGE WEEK AT PHILLIPS



ENID, OKLA.—Newton J. Robinson, at right, seated, minister of First Christian Church, Amarillo, Tex., was speaker for a Christian Challenge Week held earlier this year at Phillips University here.

Seated, left to right are: co-chairmen Janice Douglas and Andre Colpitts and Professor Don Seamans, adviser. Standing: Jim Turner, Kay DuBois, Janet Shelton and Charles Hays.

GROUND BREAKING



TYLER, TEXAS—C. L. Howe, chairman of the future expansion committee, turns the first spadeful of earth during ground breaking ceremonies for the new education and fellowship building of Ross Avenue Christian Church here.

The litany of dedication was led by Bernard S. Ramsey, pastor (left foreground).—ROBERT D. MATHENY, Correspondent.

Australians Back Aborigine Ministry

Two years ago the Lord showed us a need for a more vital work among the Aborigine people in New South Wales, as well as the need for extended activities in both Victoria and Western Australia.

These needs were communicated to the brotherhood orally and by the written word and we are thankful to say that God was mighty in his answer to our prayers.

Every target was reached with the result that New South Wales now has a church at Balladoran—our native settlement—where a great work is flourishing. Also at Cubawee we feel more sure today than has been the case since this work began.

In Victoria the new church building at Mooropna has been opened and dedicated for service for the Aborigines. Carnarvon and Morseman benefited to the extent of having all existing buildings at that time completed and painted and we, as a brotherhood, have rejoiced in the rich blessings showered upon us by our Heavenly Father.

At Federal Conference in Adelaide during October we were made aware of the needs which are imminent and these are placed before the brotherhood in the following order:

1. A new boys' home at Carnarvon.
2. A holiday home near Perth for mission children and missionaries.
3. New motor trucks for each mission.
4. A new school bus for Carnarvon.
5. New generating plant for Morseman.
6. Trained staff and finances to maintain them.
7. Development for our housing scheme at Balladoran.

The foregoing list looks so formidable, but we have shown only the greater needs in relation to our current works.

There is a pressing request by the Western Australian government that our mission undertake a new outpost at a point approximately 400 miles north of Carnarvon to care for at least 100 children of all ages who have not attended and cannot attend any school whatsoever.

Brethren, please pray with us that the Lord will make his will quite clear to us in this matter.

In the course of a radio interview recently the superintendent of transport in New South Wales, Supt. Chaseling, made the statement that "to ensure road safety the best

method is to train the children—prepare for the future by educating the men and women of tomorrow today."

This is surely sound reasoning and common sense and in its application our brotherhood can be proud of the fact that it is in the van especially in relation to Aboriginal children. Our prayer is that God will make it possible that this will ever be so.—E. OSWALD. *From the "Christian Messenger," periodical of Churches of Christ (Disciples) in New South Wales, Australia.*

Breaking in Boise



Ground-breaking ceremonies have been held for the new \$400,000 building of the First Christian Church, Boise, Idaho.

From left to right, are: Stanley Easton, chairman of the trustees; Clarence Hettinger, building committee chairman; Mrs. Amanda Wakeman, the oldest member, who shared in the construction of the present building; Kenneth Fowler, board chairman; Newell Morgan, minister; and G. L. Black, finance committee chairman.

The new structure, to be built on a four-acre site, will contain approximately 33,156 feet. An educational plant to accommodate 1,200 in "Sunday church Bible school" is now under construction. The sanctuary, the second unit, is to accommodate 1,200.

A third unit will be a wedding chapel to seat 75.

The first unit, which will be the educational plant and fellowship hall, will be occupied by October.

Citizenship Citation

DALLAS, TEX.—Kenneth M. Hay, minister of Lakeview Christian Church here, was awarded a "Citizenship Citation for Meritorious Service" by the B'nai B'rith Lodge March 1.

The citation was given in recognition of outstanding service in community and civic affairs.

Bethany Memorial Fund

BETHANY, W. VA.—Friends of the late I. T. Green, who was a teacher in the department of religion in Bethany College here, have started a "Memorial Book Endowment Fund" in his honor.

Harold C. Doster, leader of the campaign, reports that \$500 has already been contributed for the fund and that he thinks many others will be happy to contribute.

The money will be part of the "matching book fund" offered by the Kresge Foundation. Every dollar contributed will be matched by a dollar from the Foundation.

All money must be received before June 1, 1959.

Georgia Construction

ATLANTA, GEORGIA—Contract was let for the building of the \$110,000 unit of the Brookhaven Christian Church here. Charles C. Thompson is pastor.

Mr. Thompson has been pastor of Brookhaven Christian Church for one year. In that length of time 112 persons have united with the church.—CHARLES F. SCHWAB

LEADERSHIP CHANGES

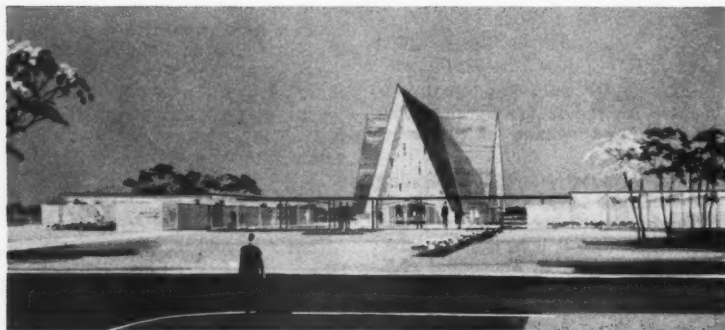
● C. Oral Lowe was installed as minister of First Church, Harvey, Ill., Feb. 25. J. J. Van Boskirk and Morris H. Pullin served as installing officers and John M. Dunn, pastor of First Christian Church, Chicago Heights, gave the installation sermon.

● Edwin P. Schaich was installed as pastor of the East Christian Church, Toledo, Ohio. Herald B. Monroe of Cleveland, Ohio, delivered the sermon.

Mr. Schaich was for nine years pastor of First Church, Moundsville, W. Va.

● Cecil Warner, who has been pastor of First Church, Quincy, Wash., for three years, has recently been serving as the interim pastor of Valley Christian Church, Twirr Falls, Idaho.

Master Plan at Jacksonville, Texas



This is the design of the master plan for the new buildings of the First Christian Church, Jacksonville, Tex. The church will be erected on a six-acre site in the southeast section of the city. Robert D. Matheny is in his sixth year as minister.

**G. Edwin Osborn Speaks;
Campbell Painting Unveiled**

Seminary Lectureship

The annual lectureship of Christian Theological Seminary, Indianapolis, Ind., presented early in March by Dr. G. Edwin Osborn, was developed under the general theme "The Glory of Christian Worship."

Dr. Osborn is professor of practical theology at the Graduate Theological Seminary of Phillips University, Enid, Okla.

The lectureship was given in connection with the Mid-winter Retreat of the Indiana Christian Ministers' Association, which had as the theme for its program, "Responsible Church Leadership."

THE SEMINARY was host to the ministers of the state and their wives at a dinner on one evening of the retreat, when Dr. Henry Shaw, librarian of Christian Theological Seminary, presided over the unveiling of an original painting of Alexander Campbell.

The school recently came into possession of the important work of art. Dr. Shaw stressed the fact that this picture was an outstanding addition to the collection of "Discipliana" which the seminary possesses.

This picture was done by Nicola Marschall, a German in origin, who is credited with designing the Confederate Flag and uniforms in the Civil War.

AN IMPORTANT GIFT of two acres of land was recently received by the school. This land was given by Mrs. Lucy Holliday O'Neal of Indianapolis and comprises part of the

area being secured for the new campus of the seminary.

FOR THREE YEARS the faculty has been busy with a major restudy of its entire program. This program has been headed by a committee, appointed by the late President O. L. Shelton, consisting of Dr. R. E. Osborn, Prof. S. Marion Smith, and acting President B. A. Norris.

The study has reviewed every phase of the life and work of the seminary with a view to making whatever improvements are required. The final report on the study calls for extensive revision of academic program as well as the development of a new campus.

OTHER LECTURESHIPS. On April 7-8, President Ralph Waldo Lloyd of Maryville, Tenn., College, was guest lecturer in a continuation of the series of lectureships under the title of "Studying Church Mergers." Dr. Lloyd will present four lectures on the merging of Presbyterian churches.

On April 14-16 Prof. Werner G. Kummel, one of the leading New Testament scholars of Europe, lectured. Dr. Kummel is a professor at the University of Marburg, Germany. These lectures were presented at noon each day, 11:50-12:30, and ministers of the state were urged to attend. The lectures were on the subject of "Main Types of New Testament Kerygma."

MOULTON, IOWA, REVIVAL

L. H. West, a retired Christian minister of Shreveport, La., closed an eleven-day revival March 11 for the First Christian Church of Moulton, Iowa.

There were 27 additions, 13 by confession of faith.

Mr. West had served as a resident

minister at Moulton in the early 1920's. Wallace Prowell, a student at the Divinity School of Drake University is the present pastor.

Ordinations

ENID, OKLA.—Claude C. McDonald, Jr., third-year student in The Graduate Seminary at Phillips University here, has been ordained in University Place Christian Church. Mr. McDonald will graduate in May.

Ting Champie was host minister and A. Dwight Tweedy, minister of First Christian Church at Albany, Mo., delivered the sermon.

Others participating were members of the faculty of the Graduate Seminary.

BOISE, IDAHO—James J. Grissom, a graduate of Northwest Christian College, Eugene, Ore., was ordained by First Church here, March 8.

Born in Lincoln, Neb., in 1936, he married Carolyn Baysinger in September of 1956 and they have a daughter.

He is serving the Craigmont Christian Church in Idaho. The ordination sermon was delivered by Tom Stratton of Waitsburg, Wash., former assistant minister of the Boise First Christian Church and the one who baptized Mr. Grissom.

GEORGE REEVES HONORED AT CHAPMAN COLLEGE

ORANGE, CALIF.—Dr. George Reeves, president of Chapman College from 1942 to 1956, and his wife, Margaret, were honored at Homecoming activities on the Chapman College campus here Jan. 17. The Reeveses received the award from the Alumni Association President Dick Tunison following a standing ovation by 400 people attending the annual banquet.

HIRAM LIBRARIAN NAMED

Miss Thelma R. Bumbaugh was named librarian of Hiram College, at a recent meeting of the Board of Trustees.

A graduate of Hiram in 1949, she has been assistant librarian to Mrs. Ruth Whitcomb who resigned last year.

"YEAR BOOK" CORRECTION

PORTLAND, ORE.—The 1958 Year Book incorrectly lists the resident membership of First Christian Church, Portland, Oregon, at 1,372, the 1957 figure.

Harold Glen Brown, pastor, reports that the membership for the 1958 Year Book should read 1,452—representing a net gain of eighty over the previous year.

Architect Commissioned

KANSAS CITY—Just one year and two weeks after its founding Broadway Christian Church here held a commissioning service for its architect, Charles Mullin.

The service was planned with the feeling that Mr. Mullin was not hired merely to do "a job," but that he, along with the members of the church, should be given the opportunity to respond to the challenge of the building program in a spirit of consecration and commitment.

The challenge and address to the architect emphasized the fact that the building committee, in seeking an architect, gave considerable thought not only to the professional qualifications of candidates but also to their records of Christian character and service.

Mr. Mullin, a Kansas City Christian church member, has served on the Board of Christian Church Commission and now serves as an adviser for the Board of Church Extension of Disciples of Christ.

Broadway Church was begun Feb. 2, 1958, when 27 members of Raytown Christian Church formed the nucleus of the new congregation. The church now has 132 members.

Plans call for ground breaking late in the spring. Services are now held in the chapel in Floral Hills Memorial Gardens Cemetery.

Guy L. Steele is the minister.

● Pulpit guest for First Church, Springfield, Ill., for a Sunday in February was Dr. Luther Black, executive secretary of the Springfield Council of Churches. A layman, he is an elder of First Church.

Texas Leadership

The following West Texas leadership changes have been reported to Weems S. Dykes, correspondent for *The Christian Evangelist-Front Rank*.

Robert Hooks from First Church, Fort Stockton, Tex., to First Church, Del Rio, Tex.; Gene Brice from First Church, Alpine, Tex., to Yale University, Hartford, Conn.; Robert Bristol from Llano, Tex., to First Church, Alpin, Tex.; Eugene McConley from First Church, Kerrville, Tex., to First

Church, Marfa, Tex.; W. H. Mawson from Atoka, Okla., to Trinity Church, Kermit, Tex., and Dr. James H. Jauncey from White Sands Missile Range, N. M., to First Church, El Paso, Tex.

● Gordon Addington, 12-year-old, first class Scout of troop 335, First Church, Tyler, Texas, received the God and Country award at a special court of honor in the church during a Sunday morning worship service. Gordon is the son of Mr. and Mrs. Dean Addington, associate minister.

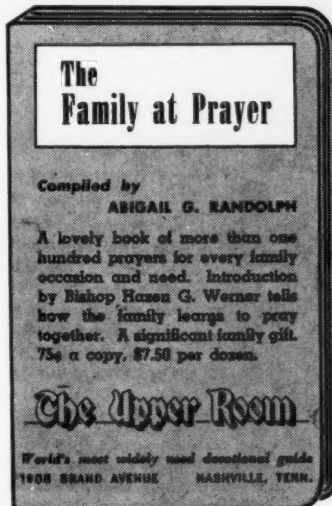
Steer a Charted Course

- Make a Christian Will.
- Seek first God's will through prayer.
- Consult an attorney. List with him the people and institutions (by proper legal names) you would remember.
- Have your Will witnessed.
- Put it in a safe place.

To neglect this is to put your family "at sea" without a rudder, or wheel, on an uncharted course, where the only certain decisions are made by the State

PENSION FUND OF DISCIPLES OF CHRIST

800 Test Building • Indianapolis 4, Ind.



—IMPRESSIONS

(Continued from page 5.)

and were being faced along with the perennial problems of scholarship and the need for continual re-interpretation of the basic Christian doctrines. In them young ministers are being well qualified for their future work. Most of the equipment of the colleges and seminaries was magnificent.

Wealthy church members are generous in providing capital gifts for capital projects such as libraries, chapels, buildings of all kinds, and endowments, while the running expenses are met by endowments, fees and the generous giving of the church members.

One of the most rewarding experiences was being welcomed into the homes of church members. In every home where we spent a night or more, or even ate a meal, from Toronto to Dal-

las, and from Portland to Washington, we knew that we were among Christian friends—whether we had known them or only known of them before, or whether we went as complete strangers. In all we shared in family worship. Grace before meals is not just a short thanksgiving, it is family worship, and in many homes at breakfasttime there is a reading from the Bible or from a devotional manual such as *The Secret Place* which is published quarterly by Disciples and Baptists in America. The family worship reveals, as well as strengthens, the Christian faith which governs the homes.

Such homes reveal the strength of the churches. Our first Saturday afternoon on the other side was spent at a church and Sunday school picnic at Toronto, where the grace "Be Present at Our Table, Lord" was sung, and our last Saturday afternoon was at an adult class family picnic at Washington where the

grace was "Praise God from whom all blessings flow."

Such a welcome and such a farewell with those familiar strains highlighted for us that we are one people sharing one faith, worshipping one Lord.



—RNS

"One of the most rewarding experiences was being welcomed into the homes of church members. . . . Grace before meals is not just thanksgiving, it is family worship."

Songs for Everybody



CHRISTIAN YOUTH CHAPBOOK.

Brand-new! Handy, compact, suitable for use in all youth situations! 96 pages of hymns, fun songs, graces, spirituals, Christmas carols, and sacred songs. Hymns like "In Christ There Is No East or West" and "Standing in the Need of Prayer" are included; fun songs like "Alouette," "Vive L'Amour," and "Down in the Valley"; spirituals as "He's Got the Whole World in His Hands" and "Deep River"; and sacred song, "The Lord's Prayer." 80A277, \$.40 each; \$35.00 per 100

ABINGDON SONG KIT. Designed for social group singing in schools, homes—for any occasion—by any age group. Included are old favorites, stunt and novelty songs, and serious songs. Selection is based on popularity. 64 pages. 80A263, paper, \$.50

FELLOWSHIP SONG BOOK. There's nothing like singing to bind people together into a closely knit fellowship. This small, pocket-sized volume contains 109 songs. 80A145, paper, \$.20



LET'S ALL SING by James F. Leisy. A collection of 153 songs, including many favorites for anybody who likes to sing. Divided into six sections: folk songs from our land, songs of the sea, folk songs from other lands, songs of the heart, hymns and spirituals, and Christmas songs. Introductory notes accompany most of the songs, telling about the background of the selection. Illustrated with line drawings. Indexed. 80A280, cloth, \$2.95; 80A281, paper, \$1.75

SONGS FOR MEN. Men's groups are enthusiastic about this songbook, prepared especially for them. Here are 120 devotional hymns and responsive readings including "I Need Thee Every Hour," "We're Marching to Zion," etc. If it's an old favorite, you'll find it here! 80A134, paper, \$.35; \$30.00 per 100



"The spirit and soul of all reformation is free discussion."

—Alexander Campbell



Letters . . .

Praise

Editor, *The CE-FR*:

May I take the opportunity to say most hearty and sincere congratulations to the very fine, combined *Christian Evangelist-Front Rank*.

I like it very much because it presents a more clear, concise and complete witness of a great church to a great brotherhood, under one cover, than could have ever been possible with the two separate papers.

You are doing a remarkably fine piece of work in presenting to our brotherhood and to our nation such an outstanding weekly church publication with an equally outstanding message.—HERBERT C. ALBRIGHT, *Virden, Ill.*

Mouse vs. Lion

Editor, *The CE-FR*:

Let me say how pleased I was to see the article by James Clague (*CE-FR*, Mar. 8, 1959.). I had met him several years ago, when we were both taking some courses at Butler, and I thought then—and still do—that he is going to be a leading light among our really serious thinkers. All the more so does this letter cast me in the role of a mouse fussing at a lion.

However, while I am quite pleased that our congregations are now adult enough to call into existence such groups as the Panel of Scholars; that we now support such a group as the Council for Christian Unity; and so on, I am also firmly convinced that we must understand exactly what are the goals of such groups. Where is it that they are attempting to lead us, attempting to find norms and mean understandings and what not.

If they are seeking to formulate teaching goals, direction pointers in which we ought to face, well and good. We certainly need these, for who among the Disciples doesn't decry the often directionless drift of our thinking and congregational action. We need always to have our deepest convictions questioned, for this is indeed the "Protestant principle."

However, as of the present moment I am not at all convinced

that this is the tendency of such groups. I think that neither history nor their present pronouncements give me any assurance in this matter. (You will recall the last article I wrote, and which you rejected so graciously.) If we are to seek through such panels and councils an "official positive," then I believe we have grave cause for concern.

Isn't this precisely what we have been saying for generations to the confessional bodies of Christians, that no matter what their confession it does not truly represent the belief of their people except in an *en masse* abstraction? That no single individual would expound his relationship to God in the same way? That a creed is no more accurate in defining the faith of an individual than is a psychological test for marriage success able to predict the chances of a single couple. Since our relation with God is personal, an *I-Thou* encounter, it is simply meaningless to reduce such an encounter to a formula. Certainly we Disciples have erred in the opposite direction. We have not made the goals of Christian teaching sufficiently clear, and have often left our congregations at the mercy of every charlatan who wandered through town.

I would think that every Christian ought to have an acquaintance with the historic creeds of the Church, and recite them in his private devotions. I have often felt that our congregations—especially the larger ones where this would be practicable, could have two services, one formal and liturgical, the other more traditional for our groups, thus forming an appeal to a wider group of Christians. In our liberty, this should be possible.

I know as well that the above is itself a kind of creed. I believe that this is precisely our witness to the other Christian bodies—the contingent nature of all human attempts to define God and man and their relationships. Why should we be ashamed of this insight? In the face of the renewed emphasis on confessionalism—and there is much that is good in this, for it has helped us to rediscover our foundations—all the more does this basic truth need to be reiterated.

I hope that the pages of *The CE-*

FR will occasionally give place to a discussion of this point. I think it is an important one for us, and for all Christians.—GEORGE W. BARGER, *Maryville, Mo.*

EDITOR'S COMMENT: *If Mr. Clague gives "no assurance in the matter," so that the writer can follow this complaint with a supposition of his own: "If we are to seek through such panels and councils an 'official position' . . . we have grave cause for concern," we find it difficult to make it any clearer. At least he can rest assured that our people wouldn't accept an "official position" even if the integrity of the study groups seems questionable to him.*

When You Go to Edinburgh

Editor, *The CE-FR*:

When, next year, many of you will be going to Edinburgh for the World Convention—you may be sure you are in for a really wonderful experience. It is my present privilege to be having a short period of study at New College, the Divinity School of the University of Edinburgh—and I can assure you who are fortunate enough to have the visit to Edinburgh ahead—you can not possibly be disappointed—especially if you've never seen this ancient city.

The world-famous Princes Street is far more beautiful than the pictures of it, with Castle, Cathedral (St. Giles) and University on The Mound above, with the tall spire of the Assembly of the Church of Scotland towering high in the very center. (This building, by the way, is attached to New College.) Beautiful churches are everywhere—many of them very old and famous; not just as buildings, of course—but for their rich history as to ministers and congregations. Churches like Greyfriars Kirk, St. Cuthberts, St. George's West, North Morningside High and St. Paul's.

The Scots are very friendly and hospitable—you will find the land of the Campbells inviting and you will feel that the roots of our heritage, too are here in the home of Sir Walter Scott and Robert Burns and of great divines far too numerous to mention.—W. MEREDITH NORMENT, Jr.

BOOKS RECEIVED

Modern Revivalism. By William G. McLoughlin, Jr. The Ronald Press Company. 551 pages. \$6.50.

The Crown and the Cross. By Frank G. Slaughter. The World Publishing Company. 448 pages. \$4.95.

A History of Baptists in America Prior to 1845. By Jesse L. Boyd. The American Press. 205 pages. \$3.

The Science of Society. By Mary Burt Messer. Philosophical Library, Inc. 239 pages. \$5.

The Doctrine of Jehovah's Witnesses. By Roger D. Quidam. Philosophical Library, Inc. 117 pages. \$3.

The Book God Made. By J. Carter Swaim. Hawthorn Books, Inc. 96 pages. \$2.95.

The Upper Room Book of Easter Carols. By Bliss Wiant. The Upper

Room. 25 pages. Single copy, 15¢; 10 copies, \$1.

We Have This Ministry. By Robert N. Rodenmayer. Harper and Brothers. 126 Pages. \$2.50.

God, Sex and Youth. By William E. Hulme. Prentice-Hall, Inc. 179 pages. \$2.95.

Risen Indeed. By G. D. Yarnold. Oxford University Press. 134 pages. \$2.25.

A Second Reader's Notebook. Compiled by Gerald Kennedy. Harper and Brothers. 362 pages. \$4.95.

At the Lord's Treasury: A Stewardship Manual. By Carlton C. Buck. The Bethany Press. 192 pages. \$2.

This Is the Life: A Manual of Preparation for Baptism and Christian Discipleship. Edited by William F. Alton and Sam Mason. The Berean Press. 32 pages. \$1.

Preaching: The Art of Communication. By Leslie J. Tizard. Oxford University Press. 107 pages. \$2.25.

WHO DO YOU SAY THAT I AM?

Answers to Your Questions About Jesus

By A. J. EBBUTT. Did Jesus really live? Was his knowledge unlimited? Was his death necessary? Questions that have puzzled and disturbed millions of Christians are brilliantly and frankly answered in this wise and unique new book. Excellent for Bible study by individuals or groups. \$3.50

INTERPRETING PROTESTANTISM TO CATHOLICS

By WALTER R. CLYDE. This book is particularly valuable as a guide for conversations with Catholics, or for giving to Catholics who want a straightforward and friendly statement of the non-Catholic point of view. \$3.00

UNDERSTANDING ROMAN CATHOLICISM

A Guide to Papal Teaching for Protestants
By WINTHROP S. HUDSON. Protestants sincerely interested in understanding the Roman Church will welcome this fascinating study presenting the official statements of the Popes, together with authoritative interpretations of their significance. \$3.50

A CHRISTIAN INTERPRETATION OF MARRIAGE

By HENRY A. BOWMAN. The sexual as well as the spiritual relationship is dealt with in this forthright commentary on the practical problems and theological implications in marriage. Designed to meet the needs of both the pastor and the layman, it includes questions for discussion, reference material, and a guide to educational films on the subject. \$2.50

RELAX . . .

OVERHEARD

OVERHEARD ON THE BUS:

"So he offered to run me home—
and were we ever out of breath
when we got there!"

—E. E. KENYON

★ ★ ★

WISE AND OTHERWISE

Professor X and Doctor Q
Are philosophically wise.
They know just when to cross their
T's,
And when to dot their I's.

But as we come to simple things
Like how and why to vote,
"You'll have to use your own good
sense!"
(And here we merely quote.)

—Carl R. Brown

★ ★ ★

THE GUILTY LOOK

In a certain city recently, a traffic
cop signaled a driver to the curb
and asked to see his license.

"But, officer," the fellow protested,
"I wasn't doing anything wrong!"

"Yeah, I know," agreed the officer,
"but you were driving so carefully,
I thought maybe you didn't have
your license with you."

—News and Views



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TOWARD A BETTER CHURCH



Samuel F. Pugh

Check List for Church Camps

ONE who conducts conferences in many parts of the country comes to appreciate the little things that make a big difference in the over-all effectiveness of a conference experience.

Since some groups are now in the process of building or buying for future conferences we have included in the following paragraphs some basic equipment that could well be considered.

We suggest first that there be a printed flier for each conference site. Such a folder might contain a map showing the camp location in relation to various highways, cities, and towns. It could indicate transportation facilities, distance to nearest towns, the altitude, general weather conditions in summer and winter, type of clothing needed by conferee, whether bedding is furnished, capacity of camp, whether husbands and wives can room together, surrounding attractions, cost by day or week, recreational facilities, and any other information a conferee would like to have.

A picture could be included to give the reader a general idea of the kind of surroundings to expect. Needless to say, the folder should be attractive and the information truthful—not overly glamorized.

The approach to the camp should be made over safe roads. Most camps are covered by insurance to protect the conferee from home until he is home again. Permanent directional signs should be placed wherever needed.

Within the lodge itself there should be a room large enough for seventy-five to one hundred persons to sit comfortably—preferably around a fireplace and in large chairs and sofas. Hassocks and pillows should be available for those who wish to sit on the floor. Floors should, of course, be clean and conducive to such informality.

Samuel F. Pugh is national director of church development of The United Christian Missionary Society, Indianapolis, Indiana.

The assembly room should contain a large clock, a worship center (or place for one), and a picture of a religious nature—one acceptable for use in the conferences to be held at the camp site. The room should be informal rather than formal but revealing an atmosphere of a Christian interpretation of life.

It should contain a (tuned) piano, neatly stacked conference style hymnals, fellowship song books. Additional folding chairs should be kept in a convenient spot.

Near the main entrance, but not to form a bottleneck, there should be a set of tables and chairs for registering guests in a quick and efficient manner. A nearby supply closet should contain such items as notepaper, file cards, pencils, ink, scratch pads, cardboard for signs, lettering pens, crayons, scissors, staples, thumbtacks, candles, matches, pins, paper clips, and ruler.

Sleeping quarters are always important and should in general match the capacity of the dining room and the assembly room. Good mattresses are important, extra sheets and blankets should be available even though a slight charge is made for their use. It should be remembered that more and more older persons are attending conferences and extra consideration should be given them—if only in reserving the lower bunks for them.

Married couples usually prefer to room together even though the dormitories are designated for "men" and "women." When possible, it is well to reserve one section for married couples.

Too many camps have made no adequate provision for privacy. Curtains are as important in the sleeping quarters at conference as they are at home. Showers are preferable to bath tubs and hot water is of major importance. If toilets are the outdoor variety the pathway to them should be lighted—and the lights kept burning all night.

Classrooms, or meeting places, will be needed in every conference. At least six or eight of them should be provided and each should seat 12 or 15 people. Many persons prefer to have tables around which the groups can meet. During warm weather groups will wish to meet outside.

If there is a swimming pool there should also be rules and equipment for safety—and swimming only when a life guard is on duty. A first aid kit too should be kept up-to-date and its location indicated by a sign. Fire extinguishers and camp regulations for fire hazards should be matters of major emphasis.

Included in the equipment and supplies are the following items which should be provided as part of the camp "furniture." Communion supplies, a pay telephone (location is important), a "coke" machine, a coffee urn (for coffee breaks), materials for worship centers, a record player and good records, blackboard and chalk, and eraser too, easel rack and paper, bulletin board, mail box (designating times of pick up and delivery), wastebaskets, and a closet containing brooms, dustpans, carpet sweeper, and dust cloths, all to be used by the conferees, especially as they prepare to break camp.

More and more groups are adopting the plan of employing a dedicated husband and wife to live on the premises and serve as camp managers. It is the best way yet devised to see that the conference premises are well supervised and maintained.

All this may look like a large request. It is. The little things can be provided at once and, if a schedule is set, the larger ones will be completed in a year or two. When one realizes how many lives are influenced or changed by the conference movement, the above mentioned items call for a small cost and a minimum amount of labor.

Now to check the conference grounds where you are concerned—

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"You Are What You Read"

Devotions for Women

Devotions for Women at Home. By Martha Meister Kiely. Abingdon Press. 127 pages. \$1.75.

What housewife does not feel at times that she is bogged down and can see and think only pots and pans, or dust and dirty clothes, or a crying baby? At this point life for her has become a continual round of dull household chores causing her to long for some moments of uplift.

Devotions for Women at Home provides these moments of inspiration. In this book Mrs. Kiely has taken such things as a clothesline or crumbs from a loaf of bread or a mop pail or missing buttons to guide a homemaker in finding new purpose and joy in her work-a-day life.

Where the average housewife sees only the prosaic and endlessly repeated tasks, Mrs. Kiely finds a shining application for spiritual enrichment. Not only do her meditations along with prayers and suggested Bible readings place housework in a new light, but they also suggest to the reader that they can find flashes of inspiration in household duties.

This book of devotions need not be confined in use to the housewife alone. Husbands and older children will find these meditations based on homey subjects challenging even for them. It can well be a family book of devotions.—MARGARET H. STARN

Schweitzer

The Africa of Albert Schweitzer. By Charles R. Joy and Melvin Arnold. Harper and Brothers. \$4.

This is one of the most delightful and pictorially colorful books on the life and work of Albert Schweitzer.

Dr. Schweitzer is universally recognized as the most gifted genius of the present age, and the greatest European alive today. The authors of this remarkable "documentary volume" lived during the production of this book in Dr. Schweitzer's forest hospital at Lambarene, sharing the daily life of the doctor and his hospital family.

The result is a memorable record vivid with photographs and equally descriptive text of this hospital in its jungle setting, the patients and the workers. The details of the organization and of the settlement, as well as the manifold activities of Dr. Schweitzer, himself, in the hospital he founded nearly fifty years ago and has continued to direct ever since are given with minute and interesting clarity.

Now in his middle eighties, this man of God is still busily engaged in developing the leper settlement which his Nobel Peace Prize award made possible.

Dr. Schweitzer likes to work, not only with the tools of his medical trade but also in the soil with his hands.

You will miss one of the treasures of the entire book-making industry if you fail to own and read, *The Africa of Dr. Albert Schweitzer* as pictured by two recent visitors to this forest hospital on the Ogowe River in French Equatorial Africa.—CYNTHIA PEARL MAUS

Stewardship

At the Lord's Treasury. By Carlton C. Buck. The Bethany Press. 192 pages. \$2.

At the Lord's Treasury is a significant booklet of suggestive stewardship material to be used in worship services, especially in receiving the offering. There have been a number of such booklets for the Lord's Supper, but few aids for making the offering an act of worship.

The author states, "This is written with the belief that our sense of stewardship should be sharpened and that the act of presenting our gifts and offerings can be more meaningful. It is designed to help churches and groups within the churches to shift from the collection psychology to a genuine and Christian philosophy of stewardship and, in turn, to help dignify and beautify this part of our worship experience."

Certainly these aims are high in their attempt to meet a real need. There was a time when the offering was considered as a necessary evil,

or an interruption in the worship service.

How well does the book meet these needs? There are fifty-five worship units written by Disciple ministers, all worthy statements. These can be used by the minister or elder at the time of receiving the offering. They are also useable for worship in class or group meetings. There are also fifty-two "Calls to Stewardship," for shorter introductions to the receiving of the offering. Each has a verse of scripture and a call for gifts. Another section has a number of stewardship poems, old and new, to be used on various occasions.

This book has much valuable material that should be in the hands of ministers, elders and other worship leaders.—ROY L. THORP

Prayertime Stories

With Happy Voices. By Mary Crockett Norfleet. John Knox Press. 191 pages. \$3.

This is a book of stories for prayertime in families with young children. Many family devotional materials are written using words too adult for the young child to understand. This book uses true-to-life situations centered around a family with three children, written simply and easily understood by children.

Each story is complete and includes a Bible verse and prayer. The stories are grouped according to seasons. There are helps for family worship including some easy-to-sing hymns.

The story content helps the kindergarten and primary child grow in his relationship to God and family and friends, showing love, responsibility, kindness, and other Christian qualities. The prayers are especially well phrased, helping the child learn how to express himself in prayer and helping him to recognize his relationship with God.

After utilizing this book in our family, I heartily recommend it and feel that it can be a most effective aid in the devotional growth of family groups.—MRS. PAUL A. JOHN-SON

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God's Trombones. 7 favorite spirituals by FRED WARING and His Pennsylvanians. 33 1/3 r.p.m., DL-8047, \$3.98

Great Protestant Hymns. 21 great hymns by VIRGIL FOX, at the Riverside Organ. Included are: "O Worship the King" and "My Faith Looks Up to Thee." 33 1/3 r.p.m., LM-2099, \$4.98

Organ Reveries. Dr. LEONARD GREENWAY, at the organ, plays 24 soul-stirring hymns as "Beneath the Cross of Jesus"; "Onward, Christian Soldiers." 33 1/3 r.p.m., LP-164, \$3.85

Chimes at Dusk. LEW CHARLES plays 16 selections such as "Jesus Shall Reign"; "Crown Him with Many Crowns"; "More Love to Thee"; "Tis So Sweet." 33 1/3 r.p.m., W-3011, \$3.98

Steeple Time, Volumes I and II. Both volumes by MRS. CSEHY AND BOWEN, at vibraharp and cathedral chimes. Forty-three hymns in total. Included are: "Pass Me Not, O Gentle Savior"; "He Leadeth Me"; "Majestic Sweetness"; and "The Haven of Rest." Both records are 33 1/3 r.p.m. Volume I, LP-162, \$3.85; Volume II, LP-163, \$3.85

A Mighty Fortress. ROBERT SHAW's version of "A Mighty Fortress"; "Glorious Things of Thee Are Spoken"; "Now the Day Is Over"; "Fairest Lord Jesus"; and 11 others. 33 1/3 r.p.m., LM-2199, \$4.98

The Children's Hour, Songs and Stories. Sixteen songs children will enjoy, by such artists as GEORGE SHEA, WENDELL LOVELESS, CHERRIE LEHMAN and others. 33 1/3 r.p.m., LP-168, \$1.95

Nursery Songs and Rhythms. Songs about Growing, Rest Time, God's Care, Jesus, Church and Families. 33 1/3 r.p.m., H8-OP-2536, Record and songbook, \$3.00; Songbook only, 50 cents

Great Sacred Choruses. "The Messiah"; "The Creation"; "The Heavens Are Telling"; "Ave Verum," and 10 others by ROBERT SHAW. 33 1/3 r.p.m., LM-1117, \$4.98

House of the Lord. By the ROGER WAGNER CHORALE. Twelve hymns among which: "The Lord's Prayer"; "Were You There?" "Ave Maria"; and "Prayer of Thanksgiving." 33 1/3 r.p.m., \$4.98

Set of Handel's Messiah. Leonard Bernstein, conducting the New York Philharmonic Orchestra; with Adele Addison, Russell Oberlin, David Lloyd, William Warfield, the Westminster Choir with John Finley Williamson, director. A set of two records in a beautiful folder complete with text. 33 1/3 r.p.m., M2L242, \$7.98

Thy Kingdom Come. Fifteen beautiful pieces arranged and conducted by Harris Hubble with narrations by Ray Middleton. Included are: "All Hail the Power of Jesus' Name"; "Lead On, O King Eternal"; and "Fairest Lord Jesus." 33 1/3 r.p.m., CL-759, \$3.98

Ecclesiastes. James Mason reads the magnificent exhortation upon the theme, "Vanity of Vanities, All Is Vanity." 33 1/3 r.p.m., TC-1070, \$5.95

Job. Herbert Marshall and a cast of eight read the book in shortened form, underscoring the grandeur and poetry of the dialogue. 33 1/3 r.p.m., TC-1076, \$5.95

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LET'S TALK IT OVER

by F. E. Davison

QUESTION: Your answer to the question, "How can we get rid of Our Minister?" (*Front Rank*, Dec. 14, 1958) doesn't quite cover the whole situation. Don't you think it would be a good idea to have some kind of a pastoral relations committee, made up of a trusted group of people who could discuss the minister's shortcomings with him?

ANSWER: Your suggestion of a "pastoral relations committee" has real merit to it. Usually, when we do not know the answer to a problem we appoint a committee to study the matter and make recommendations. The church has been helped by referring perplexing problems to a committee.

In our present functional setup we seem to have a committee ready to deal with any and all matters. However, your suggestion, I feel, refers to a very select group of trusted people. That would of course mean folk that both the minister and congregation can trust.

Any young minister, and many an older one, should count himself fortunate to have intimate fellowship with a small group of choice church people who feel free to make suggestions of improvement and help-

fulness, even to pass on to him some criticisms that they have heard. It should be remembered that it will take much of the grace of God both on the part of the minister and the committee to have free exchange of ideas on varying subjects that will arise.

Some ministers do not know how to take advice. They know all the answers and they do not want anyone suggesting to them how they should conduct themselves.

Let me quickly add that I have known some church members (even church officers) who would try to find some way to get on the "pastoral relations committee." They want to tell their minister just what to say in the pulpit and just what he should not say. They will delight to give a listening ear to all the church critics and pass them on to the pastor.

I agree that there are some times when drastic steps have to be taken by church boards. It should be a great help in such a time to have the guidance of a committee like the one you suggest. If the minister is reasonable he will see the handwriting and arrange to make a change as soon as possible. If the committee is wise it will see to it that, unless moral charges are involved, the change will not be made summarily but plenty of time given

for the securing of another pulpit.

This article should not close until it is pointed out that most churches and most pastors are able to close their relations together in complete harmony. We have been only referring to those extreme cases which, as your letter suggests, can destroy a church unless much Christian wisdom is used.

I would feel that the time to have such a committee begin its work would be at the very beginning of a pastorate rather than to wait until things begin to get tense in the church life. One of the advantages of being retired is that you do not have to face the "firing-squad" as soon, or as long, as a regular pastor does.



